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THE

LANGUAGES OF THE NORTHERN HIMALAYAS,

BEING

STUDIES IN THE GRAMMAR OF TWENTY-SIX HIMALAYAN DIALECTS.

BY

THE REV. T. GRAHAME BAILEY, B.D., M.A., M.R.A.S.

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PREFATORY NOTE.

A FEW words are necessary in order to explain how Mr. Grahame Bailey's valuable collection of monographs appears in its present form.

In the year 1905 it was brought to the notice of the Council of the Royal Asiatic Society that he had prepared sketches of a number of dialects spoken in the Pañjāb hills between Simla and Murree, for insertion in the local District Gazetteers then being prepared for the use of officials. Each sketch was intended to be printed as an independent section of the appropriate volume of a series which would not easily be accessible to students in Europe; and the Council, considering that their publication in a connected shape would form a book of no little scientific value, represented the facts to the Pañjāb Government, with the suggestion that, if the type were still standing, a sufficient number of copies should be struck off for that purpose. As it happened, some of the type had been broken up, but the Pañjāb Government most liberally supplied the Society not only with sheets of the entire work, reprinting what was necessary, but also with sets of several sketches prepared by Mr. Grahame Bailey on other occasions, the whole being so arranged that, with the Author's Preface, it forms one convenient volume.

Owing to some sections of the book having been printed off before it was decided to publish them in this form, the pagination of the volume is not continuous from end to end, but the Table of Contents given in the Preface is so arranged as to render it easy to find the particulars of any required dialect.

The scientific world owes a debt of gratitude to Mr. Grahame Bailey for the preparation of these sketches, and to the Government of the Pañjāb for its liberality in placing them, in a printed form, at the disposal of the Royal Asiatic Society.

G. A. GRIERSON.

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PREFACE.

This volume is a collection of studies printed at various times. It has not been possible, therefore, to have continuous pagination. *Studies in Northern Himalayan Dialects* was the first to be written; it was privately printed in 1902. Sketches of ten dialects were printed in 1905 with a view to their being incorporated in the forthcoming Gazetteers of the Simla States, Camba State and the States of Maṇḍī and Sukēt. Lastly, notes on seven dialects in Kuḷū and Jammū State together with a Sāsī Vocabulary have been printed in 1906. It will be noticed that notes on the Pāḍarī dialect of Jammū State occur in two different parts of the volume. This is due to the fact that the type of the *Studies* mentioned above had long ago been broken up, and I was unable to cut out, as I should have wished, the couple of pages on Pāḍarī, printed in 1902. They have perforce been permitted to stand. A much fuller account of this interesting dialect will be found in Part III.

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It will be seen that these twenty-six dialects cover a considerable portion of the northern and north-western part of the Himalayas. All but two of them are in the strictest sense hill dialects. Gujurī is not confined to the mountains, but as Gujurs in the plains have a

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tendency to speak the language of the people among whom they dwell we must go to the hills if we wish to study their dialect in its purity. Gujurs in the hills, however widely separated, all seem to speak the same dialect.

Sāsī is spoken in the plains, but it seemed advisable to print here the Sāsī Glossaries. They are of great philological interest, as indeed are all secret vocabularies. There are many such vocabularies in the Panjāb, some of them frankly criminal, but it is not easy to get any knowledge of them. The tribes who speak them are often migratory, and in any case it is difficult to attain to such terms of intimacy with them as will induce any of their members to impart the secret of their speech. That friendship with them will ultimately lead to the breaking down of the barrier of concealment one may readily believe. As a case in point I may mention that for two or three years I have known a tribe of monkey-trainers, conjurers and bear-dancers (Qalandar and Madāri). Quite recently they have laid aside their reserve and initiated me into their language and rites and customs.

The hill dialects, twenty-four in all, give a somewhat comprehensive view of the speech of the Himalayas from the south of Simla to beyond Murree. Three of them, with two sub-dialects, belong to the Simla States region, four to the Kuḷū sub-division of Kāngṛā, one with two sub-dialects to Maṇḍī State, two to Kāṇgṛā proper, one of these, Gādī or Bharmaurī, being extensively spoken also in Camba, four belong to Camba State (excluding Bharmaurī just mentioned), eight to Jammū State (including Punchī), and, lastly, two to the country round about the hill station of Murree.

It should be noted that *Sirājī* in Jammū State has no connection with *Sirājī* in Kuḷū. The word *Sirāj* means simply *hill*, and *Sirājī* means *belonging to the hills* or *hilly*. The Jammū Sirājī might be called, *Ḍōḍēāḷī* or *Ḍōḍī* or *Ḍōḍā Sirājī* from Ḍōḍā, a large village in the Sirāj, the headquarters of a Nāib Taḥṣildār. It is picturesquely situated high up above the Cināb.

This work has been almost entirely pioneer work. I do not know that a grammar of any of these dialects has previously been published. In Camēaḷī portions of the Bible have been printed (see Camba Introduction, p. vi); a Maṇḍēāḷī reading book lithographed in a form of the Ṭākrī character was issued some years ago. Dr. Jukes, the Medical Missionary in Kōṭ Gurū, tells me that a portion of the Book of Common Prayer was printed a considerable time ago in Kōṭ Gurūī. I have, however, failed to obtain a copy.

In the case of Kāṇgṛī and Gādī, I have contented myself with thoroughly revising the late Mr. O'Brien's notes, and adding to the

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grammar and vocabulary. I regret that the type of these two dialects is different from that of the rest.

It will be seen that all the dialects treated of in these pages are Aryan with the one exception of Camba Lahūḷī. This dialect very closely resembles Maucāṭī, spoken further up the Cināb between the border of Camba and the junction of the Candra and Bhāga rivers. I sent the MS. proof of the grammar and vocabulary and prose specimen of Camba Lāhūḷī to Dr. Sten Konow of Christiania. He writes:—"I think that Lāhūḷī is a characteristic Tibeto-Burman language, if you except the use of pronominal suffixes with verbs." Of this feature he says:—'It *can* be Aryan, but I think it more probable that it is to be explained by the supposition of an old Muṇḍā substratum.'

The greatest possible interest attaches to the linguistic process by which one language shades off into another. This process is illustrated very fully by the grammatical phenomena of the dialects under review. Several of the Jammū dialects show the steps between Kashmīrī and Panjābī, those between Camba and Simla show a number of Rājasthānī affinities. Various dialects show connections with Hindī, Urdū or Lahndā. In addition to all this there are gradual changes by which a dialect merges into the one geographically next to it. This is amply exemplified in the chain of dialects from Simla *viâ* Kulū or Maṇḍī to the Bānihāl Pass or Kishṭāwār. The whole subject is fascinatingly interesting.

I have endeavoured to make the representation of pronunciation rigidly accurate. This has entailed considerable labour. Only those who have tried to reproduce with absolute accuracy the nuances of pronunciation found in a language which has never been reduced to writing can understand what it means. In order to catch exactly the sounds produced by various speakers not only must one listen with unfailing care, but one must lay aside all prepossessions derived from a study of other dialects. It is dangerous to *infer* the pronunciation of a word in any new dialect. The value of the services of a literate speaker of a hill language is often lessened by his unconscious tendency to assimilate his words to some better-known literary form of speech.

A word or two must be said about the system of transliteration. In the Kāṇgṛī and Gādī dialects the system adopted by Mr. O'Brien was adhered to, and it was not possible later on to alter it. It is the common Hunterian system as found, for example, in Platts's Grammar. In the rest of the volume the practice of British Oriental Societies has been followed—*c* stands for the sound of *ch* in *child*, and the corresponding aspirate is represented by *ch*, a doubly curved line above a vowel is used for nasal *n*; *ṇ* represents the sound of *ng* in *singing*; *s̱h* and *ṣh*

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stand for *sh* in *shout* and *z* in *azure*. In *sh* and *zh* the two letters are pronounced separately.

A few additional signs have been adopted: *ĭ* is the sound half way between *i* and *ĭ*; *u* italicised in a word in ordinary print, or left in ordinary print in an italicised word is the sound half way between *u* and *ŭ*; *eu* under similar conditions stands for the shortened form of the *eu* in the French *douloureux*; *ai* under similar conditions is a shortened *ai*; *ai* in turn is a mixture of the English *a* in *man* and *ai* in *aisle*; *ēu* (under ordinary type conditions) is long *eu*, and *ĕŭ* represents two distinct vowels *e* and *u*.

It should be mentioned that the words *Kāçmīr* and *Kāçmīrī* have been transliterated as they are generally pronounced, *Kaṣhmīr* and *Kaṣhmīrī*.

Ḍhūṇḍi or Kairāli, found round about Murree and in the adjoining parts of the Hazāra district in the North West Frontier Province, is a dialect of Lahndā, a language spoken widely over the Western Panjāb and North West Frontier Province. To Lahndā also belong Tināuli, but poorly represented in these pages, and Punchī, the speech of probably at least 150,000, possibly 200,000, people in Punch State, which is subject to Jammū and Kaṣhmir. Many of the summer inhabitants of Murree come from Punch, and a number of Punchī coolies were employed in connection with the Tibetan Expedition.

Four dialects are connected with Kaṣhmīrī and deserve very close study. Kiṣhṭawāṛī on the S.E. of Kaṣhmir proper greatly resembles Kaṣhmīrī; and Kaṣhmīrī is well understood in Kiṣhṭawāṛ. Pŏgulī, south of the Bānihāl Pass, a few miles south of the head waters of the Jihlam River, is not intelligible to Kaṣhmīrīs; nevertheless the resemblance between Kaṣhmīrī and Pŏgulī is considerable. Further removed is Rāmbanī, which is contiguous to Pŏgulī on the south. When we come to Dŏḍā Sirājī, which lies between Kiṣhṭawāṛī on the east and Pŏgulī and Rāmbanī on the west, we are in doubt as to whether we should class it with Kaṣhmīrī or connect it with the group of dialects next to the south which belong to the Ḍŏgrī or Panjābī system. On the whole it is better to consider it as belonging to Kaṣhmīrī.

Bhadrawālī, Bhaḷēsī and Curāhi form an interesting group and have much in common with each other. They are intermediate forms of speech bridging the gulf between Panjābī or Ḍŏgrī and the Kaṣhmīrī system.

Curāhī gives place on the east to Paṇgwāḷī, a dialect which I greatly regret not having had opportunities of studying. Paṇgwāḷī is closely allied to Pāḍarī. (See III, p. 101). On the south Curāhī gives way to Camĕāḷī and Bhaṭĕāḷī, the latter of which is a dialect of Ḍŏgrī. Dŏgrī itself, spoken by people in Jammū State, is one of the main dialects of Panjābī. Camĕāḷī is replaced by Bharmaurī or Gādī on the east, while

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south of Cambā State we have the Kāṇgṛī and Maṇḍĕāḷī dialects, to the east of them the Kuḷū group, and to the south and south-west of them the dialects of the Simla States. It is in Caměāḷī and the Kuḷū and Simla dialects and also in Gujurī and the Sāsī dialect that we notice that interesting similarity to Rājasthānī which points to some very close historical connection in bygone centuries. We may hope that ere long philologists will be in a position to shed light on these ancient national and tribal movements.

Of the many linguistic tasks in the Panjāb which await accomplishment two appeal specially to me. One is the completion of the study of hill dialects in the province. Towards this end I have written notes, which are at present in manuscript, of about a dozen dialects and half a dozen sub-dialects, all in or near the Simla States, and hope, as opportunity offers, to go on working at others. The second task is the compilation of a Panjābī Dictionary to be supplementary to existing dictionaries of the language. This, however, is a task which will require the enthusiastic toil of many collaborators.

All philologists interested in the Panjāb will look forward with eager expectation to the appearance of the Panjāb volumes of the monumental Survey of the Languages of India being brought out by Dr. G. A. Grierson, C.I.E. When those appear the Panjāb will be linguistically a new country to us.

To Dr. Grierson and to Mr. H. A. Rose, C.S., I am under a deep debt of gratitude for their unfailing interest and encouragement in my work. Without their encouragement it would never have been undertaken.

In pioneer effort of this description one cannot hope to avoid mistakes. I shall be very grateful to anyone who will indicate to me any errors that may have occurred.

In conclusion, may I express the hope that those whose work or leisure gives them opportunities of coming in contact with unknown or little known forms of speech will not only use their opportunities for the study of such dialects as they may hear spoken, but will also minister to the advancement of philology by printing notes of the information obtained. Not a few Government officials and others have retired with valuable notes in their possession, notes which have never seen the light and are now lost beyond recall.

T. Grahame Bailey,

Wazirābād,

June 18th, 1906.

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ERRATA.

I. P. i, line 20 *for* 'except' *read* 'leaving untouched.'
,, ,, ,, 21 delete 'with.'
,, ,, ,, ,, *for* 'Nahan' *read* 'Nāhan.'
,, ii ,, 17 ,, '*ḍhillā*' ,, '*ḍhillā.*'
,, iii, omit last para., and see III, vi, 4th para.
,, 4, line 16 *for* 'after' *read* 'before.'
,, 5 ,, 9 ,, '*rīṛnā*' ,, '*rīṛnā.*'
,, 17 ,, 19 ,, 'chēōrī' ,, 'chēōṛī.'
,, 18 ,, 11 ,, 'lannū' ,, 'lanṇū.'
,, 19 ,, 6 ,, 'tharau' ,, 'ṭhārau.'
II. P. ii, line 12, 21 ,, 'Ḍhar' ,, 'Ḍahr.'
,, 10 ,, 2 from foot *for* 'hatṭiwāḷē' *read* 'haṭṭiwāḷē.'
III. P. ii, line 11 after *h* insert 'preceding an accented vowel.'
,, ,, ,, 14 ,, 'appears' '(before an accented vowel).'
,, iii ,, 13 *for* 'right' *read* 'nearly.'
,, vi ,, 22 ,, '*ēū*' *read* '*ēu*.'
,, 4 ,, 26 ,, 'kudha' *read* 'kudhā.'
,, 8 ,, 2 from foot *for* '*khāṇā*' *read* '*khāṇā.*'
,, ,, last line *for* '*baṇaṇā*' *read* '*baṇāṇā.*'
,, 10, line 17 ,, 'dhāī' *read* 'ḍhāī.'
,, 11, last line ,, 'ou' *read* 'ox.'
,, 17-26, headings ,, '*Bhaṭēāli*' *read* '*Bhaṭēāḷi.*'
,, 29, line 6 from foot *for* 'kidhēō' *read* 'kidhēō.'
,, 33, ,, 5 *for* 'Jammū' *read* 'Jammū.'
,, 38-51, headings ,, '*Lāhuli*' *read* '*Lāhuḷi.*'
,, 40, line 12 ,, 'dawn' *read* 'down.'
IV. P. 9, line 1 ,, 'bētkī' *read* 'bēṭkī.'
,, 9 ,, 13 ,, 'bi' *read* 'bī.'
,, 15 ,, 1 ,, 'KARIĀLĪ' *read* 'KAIṚĀLĪ.'
,, 33 ,, 16 ,, 'ghōṛā' (2nd time) *read* 'ghōṛē.'
,, 41 ,, 11 ,, 'hens' *read* 'maize.'

V. Introduction last two lines should read—'The fondness of Gaddīs for *ḳh* is the more remarkable in that nearly all hillmen find it difficult to say *ḳh* and can say only *kh*.'

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DIALECTS OF THE SIMLA HILLS.

BY

The Revd. T. Grahame Bailey, B.D., M.R.A.S.

INTRODUCTION.

In the Simla States west of Long. 78° there is a congeries of dialects not differing very widely from one another. They are at present classed as belonging to the Western Pahāṛī Language of the Northern Group of the Sanskrito-Aryan Family. East of Long. 78° there are Tibeto-Himalayan languages which belong to the Indo-Chinese Family. They are found only in Bashahr State. At present we know very little about the Simla States languages, with the exception of Tibetan in the extreme east, and any contribution to our knowledge is peculiarly desirable. In the notes which follow I have endeavoured to give an idea of three main dialects—Baghāṭī, the centre of which is in the two portions of Baghāṭ State and in the piece of Paṭĕāḷa which lies between them; Kiūṭhalī, which is spoken in Kiūṭhal State and the surrounding districts, and the dialect of the British district of Kōṭ Gurū (frequently, but erroneously, referred to as Kōṭ Garh). To these are added brief notes on two sub-dialects—Eastern Kiūṭhalī, whose centre is the eastern detached portion of Kiūṭhal, and the dialect of the British tract of country known as Kōṭkhāī. These two sub-dialects differ very slightly from the main Kiūṭhalī dialect. The above-mentioned dialects, then, represent fairly well the speech of all the northern and central Simla States, except those of Bilāspūr, Nālāgarh, Jubbal and Bashahr. These four States still require to be investigated, as with also Nāhan or Sirmaur which lies immediately to the south.

These three dialects have some interesting points in common. They have a separate feminine form in the Sing. Oblique of the 3rd Pers. Pron. Kōṭ Gurūī has in addition a neuter form *tētth*, which is almost identical with the Kashmīrī *tath*.

The presence in all three dialects of what appears to be an organic Passive Participle, and the peculiarity of usage connected with it, have been alluded to in the Notes on the Verbs under each dialect.

They have also a special form for the Pres. Auxiliary used in negative sentences, and this form is in every case indeclinable. In Baghāṭī,

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I am not is *nɨ̃h āthī*, in Kiūṭhalī it is *nɨ̃h ānthī* (or *ānthī*), and in Kōṭ Gurūī *nɨ̃h ainthi*. It would be very instructive to know how widely the negative form is spread. It is found in the Gujarātī language and also in Kulū, and a negative auxiliary, not however indeclinable, is common in dialects of Laihndā.

Another common feature of the three dialects lies in the fact that the singular of nouns is almost identical with the plural. In each dialect the plural is the same as the singular except in the Vocative case, and in nouns ending in *-ā* the Nominative. This peculiarity is also found in Kulū and in the Curāhī dialect of Camba and the Gādī dialect of Camba and in Kāṇgṛā.

Baghāṭī-speaking people seem to avoid using the letter *h*, nearly as much as Italians; thus we have *aṭṇā* return, for Hindī *haṭṇā*, *auḷ*, plough, for *hal*. Frequently, too, when in Hindī there is a consonant compounded with *h*, in Baghātī it is separated from the *h* by a vowel, as in *gōhṛā* horse, for *ghōṛā*; or the *h* may be omitted as in *ḍillā* lazy, Hindī *ḍhīlā*, Panjābi *ḍhīllā*. The extreme faintness of the enunciation of *h* makes it very difficult in some words to say whether there should be an *h* or not. What one wants to know is how exactly the people pronounce a word, not how people in another place pronounce it, or how it is pronounced in Urdū or Hindī. It is difficult, for example, to say where the verb 'be' is *ōṇā* or *ōhṇā*, or the verb 'remain' *rauṇā* or *rauhṇā*. The Stative Participle, as *rīṛādā*, 'in the state of having fallen,' is of the same form as in Bhaṭṭēāḷī, spoken in the south-west of Camba. Thus *gōādā*, 'in the state of having gone,' *rōādā* (*rōhādā*) 'in the state of having remained,' correspond to Bhaṭṭēāḷī *gōādā*, *rēhādā*.

Kiūṭhalī has most of the grammatical features of Baghāṭī. The fact that it is spoken so far east as Kōṭ Khāī, the variations there being very slight, leads one to suppose that it is employed over a considerable tract of country all round its centre. It is spoken also in the Simla (Shimla) municipal area. Its word for speak, *dzŏpṇu*, is interesting in being like Pŏgulī, *zapnu*, Jammū Sirājī *zabṇō*, Kiṣṭawāṛī, *zabunā*, Kaṣhmīrī, *dapun*.

Kōṭ Gurūī is separated from the Sirāj Taḥṣīl of Kulū by the Satlaj river. We find, as we should expect, a considerable resemblance between Kōṭ Gurūī and Outer Sirājī.

Jubbaḷ is said by its inhabitants to have two dialects—Barōṛī and Biąhsau. These two are, however, extremely like one another and may be considered one. It is not a little remarkable that they resemble Baghāṭī more than they resemble any other of the dialects treated of above, notwithstanding the fact that geographically Baghāṭī is the most distant from them.

In the Census of 1901 most of the inhabitants of the Simla States returned themselves as speaking Pahāṛī, without specifying the dialect.

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Nearly all the rest claimed to speak Panjābī, except in Bashahr, where there are over 19,000 speakers of Kanāwarī and 2,300 speakers of Bhōṭiā, which may be the same as Tibetan. In Nāhan (Sirmaur) 104,000 persons were entered as speaking Sirmaurī, a dialect which will be found to have considerable affinity to the dialects specially dealt with in the following pages. Kanāwarī is a Tibeto-Himalayan language which has affinity with Tibetan, with Kanāshī, the language of a single isolated village in Kulū called Malāṇa, and with Lāhuḷī, a language which has four dialects—three spoken in British Lāhuḷ and one in Camba Lāhuḷ.

The transliteration employed is that of the Asiatic Society of Bengal. One or two additional signs had to be made use of. ö is a long sound as *eu* in French *douloureux* (the rest of the word being in ordinary type). ĭ is a sound midway between ŭ and i. Similarly ö italicised, occurring in a word in ordinary type, denotes the sound halfway between ŭ and ū. Printing difficulties account for the clumsiness of some of these signs.

T. Grahame Bailey,
Wazīrābād.

January 30th, 1905.

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SIMLA HILL DIALECTS.

I. BAGHĀṬĪ.

Nouns.

Masculine.

Nouns in -ā

	Sing.	*Plur.*
N.	gōhṛ-ā horse	-ē
G.	-ē rā	-ē rā
D.A.	-ē khē	&c.
Loc.	-ē manjhē	
Ab.	-ē dē	
Agent	-ē	
Voc.	-ĕā	-ĕō

Nouns in a Consonant.

	Sing.	*Plur.*
N.	gaur, house	gaur
G.D.A.L.Ab.	gar-ā rā, &c.	gar-ā, &c.
Ag.	-ē	-ē
Voc.	-ā	-ō

Nouns in -i.

	Sing.	*Plur.*
N.	hāthī, elephant	hāthī
G.D.A.L.Ab.	„ rā, &c.	„ &c.
Ag.	hāthī-ē	hāthī-ē
Voc.	-ā	-ō

Nouns in -ū.

	Sing.	*Plur.*
N.	indū, Hindu	indū
G.D.A.L.Ab.	„ &c.	„ &c.
Ag.	indūē	indūē

bāpū, father, indecl. in the Sing. seems to prefer in the Plural *bau*, G.D.A.L.Ab. *bauā rā*, &c. Ag. *bauē*.

naū, name, has G. &c., *naūā rā*, &c., Plur. the same.

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Feminine.

Nouns in –i

	Sing.	*Plur.*
N.	dī, daughter	dī–ā
G.D.A.L.Ab.	dī–ā rā, &c.	–ā rā, &c.
Ag.	–ē	–ē
Voc.	–ē	–ō

Nouns in Consonant.

	Sing.	*Plur.*
N.	baihṇ, sister	baihṇ–ā
G.D.A.L.Ab.	baihṇ–ā rā, &c.	–ā rā, &c.
Ag.	–ē	–ē

Nouns in –ō.

	Sing.	*Plur.*
N.	bōbb–ō, elder sister	bōbb–ō
G.D.A.L.Ab.	–ō rā, &c.	–ō rā, &c.
Ag.	–ōē	–ōē
Voc.	–ōē	–ōō or ōōō
	gāē, cow	
N.	gā–ē	–ī
G.D.A.L.Ab.	–ī rā, &c.	–ī, &c.
Ag.	–īē	–īē

The word *jaṇā*, man, is sometimes used curiously as a mere expletive, *e.g.*—*Sē jaṇē rupayyē*, those rupees; *tēs jaṇē garū manjhē*, in that house.

Pronouns.

	Sing.			
	1st	2nd	3rd (he, she, it, that)	ēh, this
N.	aū	tū	sē	ēh
G.	mērā	tērā	tēsrā, *f.* tēārā	ēsrā, *f.* iē rā
D.A.	mākhēē, mākhē, tākhēē, tākhē		tēskhē *f.* tēē, &c.	ēs, &c. *f.* iē
L.	mē manjhē	tē, &c.	tēs, &c. ,,	,, ,,
Ab.	man dē	tan	,, ,,	,, ,,
Ag.	mōē	tōē	tēnē *f.* tēē	ēnē, *f.* iē

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Plur.

N.	hamẽ	tumẽ	sẽ	ẽh
G.	māhrā	tārā, tāhrā	tinnā rā	innā rā
D.A.	hammā khẽ	tummā, &c.	„ &c.	„ &c.
L.	„ manjhẽ	„	„ or tinnẽ	„ or innẽ
Ab.	„ dẽ	„	„	„
Ag.	hamẽ	tumẽ	tinnẽ, *f.* tinnī	innẽ, *f.* innī

The post-positions, where not printed above, must be understood throughout. The pronouns *sẽ*, that, and *ẽh*, this, are remarkable in having forms for the fem. in the Oblique Sing. Thus in *tẽsra* the possessor is masc., in *tẽārā*, the possessor is fem.

	Sing.		*Plur.*	
N.	kŭṇ, who?	jō, who	kŭṇ	jō
Obl.	kŏs (with rā, &c.)	jẽs,	kinnā	jinnā
Ag.	kŭṇīẽ	jẽnnẽ	kinnẽ	jinnẽ

kōī, anyone. Ob. *kŏs*. Ag. *kuṇīẽ*.
kāh, what. Ob. *kannī*.

Other pronouns are *kuch*, anything, something; *jō kōī*, whosoever; *jō kuch*, whatsoever.

Adjectives.

Adjectives used as nouns are declined as nouns, but Adjectives qualifying nouns have the following declension:—

Adjectives in *-ā*. N. Sing. Masc. *-ā*. Ob. *ā*.
Pl. *-ẽ*, indecl. Fem. *-ī*, Sing. and Pl. indecl.
All Adjectives ending in any other letter are indecl.

Comparison is expressed by means of *dẽ*, from, than; *e.g.*—

Good *cangā*; better than this, *ĕs dẽ cangā*; better than all, best, *sabbī dẽ cangā*.

Demonstrative.	*Correlative.*	*Interrogative.*	*Relative.*
ʃshā, like this	tʃshā, like that	kʃshā, like what	jʃshā, like which
ʃtnā, so much or many.	tʃtnā, so much or many.	kʃtnā, how much or many.	jʃtnā, as much or many.

The genitive of Nouns and Pronouns is declined like Adjectives in *-ā*.

For Numerals see list of words.

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Adverbs.

Most Adjectives can be used as Adverbs. When so used they agree with the subject of the sentence.

The following is a list of the most important Adverbs, other than Adjectives:—

(*Time.*)	(*Place.*)
hībbī, now	ētthī, here
tēs wakt, then	tētthī, there
kabbē, when?	kēī, kētthī, where?
jabbē, when	jētthī, where
āz, to-day	ētthī khē, up to here
kaḷkā, to-morrow [morrow	ētthī dē, from here
pōrshū, the day after to-	hubbā, up
canthē, the day after that	hundā, down
kal, yesterday [terday	nāṛē, near
pōrshū, the day after yes-	dūr, far
canthē, the day before that	āṓkā, in front
kabbhē, ever, sometimes	pachkā, behind
kabbhē na, never	bihtrē, inside
kabbhē kabbhē, sometimes	bāhrē, outside

Others are—*kannī khē* or *kīū*, why? *iā bātā rī tūṛī*, for this reason; *hā* or *āhō*, yes; *nīh*, *na*, no; *sullā*, well; *stābī*, quickly.

Prepositions.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

pōrē, parlē kanārē, beyond	tērī tūṛī, about thee
ōrlē kanārē, on this side	hammā jísha, like us
pandē, pānde, upon	tínnā rē kanārē, towards them
hēṭhē, below	tēs dē picchē, after or behind it
tūṛī, up to	tēsrē girdē, round it
mā kāē, beside me	tāṛī barabbarī khē, equal to you
,, sāthī, with me	mandē sawā, apart from me
tēsrī tūṛī, for him	

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Conjunctions.

tē, and; *par* but; *jē*, if; *cāhē* although; *yā*, or.

Verbs.

Auxiliary.

Pres.	I am, &c.	ŏssū ŏsṣō ŏssō ŏssū ŏssō ŏssō.
Pres. Neg.	I am not, &c.	nĩh āthī, indecl.
Past	I was	thā (*f.* thī) thā thā thē (*f.* thị) thē thē.

Intransitive Verbs.

rṛṛṇā fall.

Fut.	rṛ̃ṛ–ūṣ̃ –lā̃ (*f.* –lī̃) –lā –ūā or –mā̃ (*f.* –mī̃) –lē (*f.* –lī) –lā.
Imperat.	rṛ̃ṛ rīṛŏ
Pres.	rṛ̃ṛ –ū –ŏ –ō –ū –ō –ō.
Impf.	Pres. with thā (*f.* thī) in Sing. and thē (*f.* thī) in Plur.
Cond.	I would fall or have fallen, rṛ̃ṛ–dā (*f.* –dī) Sing.; –dē (*f.* –dī) Plur.
Past	rṛ̃ṛ –ā (*f.* –ī) –ā –ā –ē (*f.* –ī) –ē –ē.
Plupf.	rṛ̃ṛ –ā thā; *pl.* rṛ̃ṛē thē, &c.

Participles, &c., *rṛ̃ṛĕrŏ*, having fallen; *rṛ̃ṛdē ī* or *rṛ̃ṛdē ī sār*, on falling; *rṛ̃ṛādā*, *f.* *rṛ̃ṛīdī* in the state of having fallen; Urdū, *girā huā*; *rṛ̃ṛdē*, while falling; *rīṛnēwāḷā*, faller or about to fall.

Some verbs have slight irregularities.

Ōṇā, be or become.

Fut.	ōūē	ōllā, &c.
Imperat.	ō	ō
Pres.	ōū ō ō	ōū ō ō
Cond.	ōndā.	
Participle	ōŏrō, ōṇdṣ̃ ī, ōṇēwāḷā, &c.	

Auṇā, come.

Fut.	āūē	aulā, &c.
Imperat.	āō	āō.
Pres.	āṇ̃ū	āō, &c.
Cond.	aundā	
Past	āyā *f.* āī *pl.* āē	
Participle	āĕrō, aundē ī, āyādā (*f.* āīdī, in the state of having come) auṇēwāḷā, &c.	

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Jāṇa, go.

Fut.	jaũs jāllā jāllā jammẽ (*f.* jammĩ) &c.
Cond.	jāndā; Past gōā
Participle	jāĕrō, gōādā, &c.

Rauhṇā, or *rauṇā*.

Fut.	raũs raulā raũs or raumẽ, &c.
Pres.	rōũ or rauũ rō rō, &c.
Cond.	raundā
Past	rōā
Participle	rōĕrō, rōādā, &c.

Transitive Verbs.

ṭĩppṇā, beat, like *rĩṛnā* except in Past.

Past	Agent case of subject with ṭĩppā which agrees with object pl. ṭĩppē, *f.* ṭĩppī.
Plupf.	Agent case of subject with ṭĩppā thā.

The passive is formed by using *ṭĩppā* with the required tense of *jāṇā*, go: aũ ṭĩppā jaũs, I shall be beaten. The passive, however, is rare.

The following are slightly irregular:—

khāṇā, eat Past *khāyā*
piṇā, drink „ *pīyā*
dēṇā, give „ *dittā*
lauṇā take, Fut. *lũs*. Pres. *laũ lō*, &c. Past *lōā*
bōlṇā, say, Past *bōllā*, used with Agent case
karnā, do „ *kiyā*
jāṇṇā, know „ *jāṇā*
āṇṇā, bring „ *āṇā*
lēauṇā, bring, and *lējāṇā*, take away, are conjugated like *auṇā*, *jāṇā*.

Compound Verbs.

Habit, Continuance, State.

I am in the habit of falling, *aũ rĩṛā karũ* (compounded with *karnā*, do).

I continue to fall, *aũ rĩṛdā raũ* (compounded with *rauṇā*, remain).

I am in the act of falling, *aũ lag rōā rĩṛdā* (compounded with *laggṇā*, stick, *rauṇā*, remain).

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The difference of cases in the Impf. and the Past is illustrated in the following:—

Sē mākhē ṭ̌ippō thā, he was beating me, but *tēnnē aũ ṭ̌ippā*, he beat me, *lit.* by him I was beaten. When a noun is the object, the case with *khē* is allowed with both forms of the verb.

When the participle of the form *rakkhādā*, having been placed, is used instead of the past participle, the possessive case, and not the agent case, of the subject is used, e.g., *tĕsrē kitāb rakkhīdī ŏssō yā nĕ̃h āthī*, has he placed the book or not? *Kŏsrē ōllī rakkhīdī*, someone will have placed it, but *kūṇīē rakkhī ōllī*, someone will have placed it, *hammã̄ dūī jaṇē rī kitāba rakkhīdī ŏssō*, we two men have placed the books.

bāpū, father.
ammã̄, mother.
bāyyā, brother.
bōbbō, sister (older than person referred to).
baihṇ, sister (younger than person referred to).
bagōr, son.
dī, daughter.
mālik, husband.
chĕōṛī, wife.
jaṇā, man.
juāṇas, woman.
bagōr, boy.
munnī, choṭ̌ī, girl.
guāḷ, shepherd.
cōr, thief.
gōhṛ–ā, horse.
–ī, mare.
bŏld, ox.
gāō, cow.
mhaĺsẖ, buffalo.
bakr–ā, goat.
–ī, she-goat.
chilṭ̌ū, kid.
chōl–ṭ̌ī,–lī, „ (female).
bēḍ, sheep.
kutt–ā, dog.
–ī, bitch.
rich, bear.
sīh, leopard.
gadhā, ass.
sũr, pig.
murg–ā, cock.
–ī, hen.
barā–ḷ, cat. (male).
–ḷī, „ (female).
ũṭ̌, camel.
gijjā, kite.
hāthī, elephant.
hāth, hand.
lāt, foot.
nāk, nose.
ākkhī, eye.
mũh, face.
dānd, tooth.
kān, ear.
bāḷ, hair.
mūṇḍ, head.
jibh, tongue.
pēṭ̌, stomach.
pīṭh, back.
piṇḍā, badan, body.
kitāb, book.
kalam, pen.
manjā, bed.
gaur, house.
daryāō, river.

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khōḷā, stream.
ṭibbā, hill.
maḍāh, plain.
bāgṭi, field.
roṭi, bread.
pāṇi, water.
kaṇak, wheat.
kukkṛi, maize.
ḍāl, tree.
gāṅ, village.
shaihr, town.
bauṇ, jungle.
macchḷi, fish.
bāṭ, path.
phaḷ, fruit.
shakār, meat.
dūdh, milk.
aṇḍā, egg (large).
anni, „ (small).
giū, ghi.
tēl, oil.
chā, buttermilk.
din, day.
rāt, night.
sūraj, sun.
jūṇ, moon.
tārā, star.
pauṇ, wind.
barkhā, rain.
dau, sunshine.
andhi, storm.
bārā, bōjh, load.
bij, seed.
lōhā, iron.
caṇgā, sōhṇā, good, fine.
burā, bad.
baḍḍā, big.
chōṭā, small.
ḍillā, lazy.
akalwāḷā, hushyār, wise.
siddā, foolish.
paiunā, sharp.
ucca, high.
sōhṇā, beautiful.
burā, ugly.
ṭhaṇḍā, cold.
taṭtā, hot.
miṭṭhā, sweet.
sāf, clean.
tēār, ready.
kaṁtī, less.
bhaṇtā, more.
ōṇā, be.
auṇā, come.
jāṇā, go.
bēṭhṇā, sit.
lauṇā, take.
dēṇā, give.
ṛiṛnā, fall.
uṭhṇā, rise.
khaṛā ōṇā, stand.
dēkhṇā, see.
khāṇā, eat.
piṇā, drink.
bōlṇā, say.
suttṇā, sleep, lie down.
karnā, do.
rauṇā, rauhṇā, remain.
ṭipṇā, beat.
mārṇā, kill.
pachāṇṇā, recognise.
paūtsṇā, paūcṇā, arrive.
daur dēṇi, run.
maṭṭhṇā, run away.
baṇāṇā, make.
rakkhṇā, place.
bulauṇā, call.
miḷṇā, meet.
sikhṇā, learn.
paṛhṇā, read.
likhṇā, write.
marnā, die.
suṇṇā, hear.
aṭṇā, turn.

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aṭŏrō auṇā, return.
baihṇā, flow.
laṛnā, fight.
jitṇā, win.
ārnā, be defeated.
bījṇā, sow.
aul bāṇā, plough.
khḷāṇā, feed.
piāṇā, give to drink.
suṇāṇā, cause to hear.
cugṇā, graze.
tsārnā, cause) graze.

NUMERALS.

Cardinal.

1—ēk.
2—dō.
3—tīn.
4—cār.
5—pānj.
6—chē.
7—sāt.
8—āṭh.
9—nau.
10—das.
11—giārā.
12—bārā.
13—tērā.
14—caudā.
15—pandrā.
16—sōḷā.
17—satrā.
18—aṭhārā.
19—unni.
20—bish.
27—satāī.
29—unatti.
30—tish.
37—saīti.
39—untāḷi
40—cāḷi.
47—santāḷi.
49—ŏṇunjā.
50—panjāh.
51—akunjāh.
52—bunjāh.
55—pacunjāh.
57—satunjāh.
59—unāhaṭh.
60—shāṭh, sāṭh.
67—satāhaṭh.
69—unhattar.
70—sattar.
77—satattar
79—unāsi.
80—ashshi, assi.
87—satāsi.
89—niānwē.
90—nabbē.
97—satānwē.
99—naṛinwē.
100—shau.
1,000—hazār.
100,000—lākh.

Ordinal.

paihlkā, 1st.
dujjā, 2nd.
tijjā, 3rd.
cauthā, 4th.
panjwā, 5th.
chaṭūā, 6th.
satūā, 7th.
dasūā, 10.
paihlki bārē, first time.
dujji bārē, second time.

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Ordinal.—contd.

addhā, half.
panṇe dō, 1¼.
sawā dō, 2½.
ḍāī, 2¾.
ḍēḍh, 1½.
sāḍḍē cār, 4½.
ēk pāiā, ¼.

1. Tērā kāh naũ ŏssō? What is thy name?
2. Ēs gōhṛō ri kitnī ummar ōllī? What will be the age of this horse?
3. Ētthī dē Kashmirā tūṛī kitnā khē dūr ōllā? From here to Kashmīr how far will it be?
4. Tērē bauā rē garē kō bēṭē ŏssō? In thy father's house how many sons are there?
5. Aũ āz baṛī dūrā dē haṇḍĕrō āyā. To-day I have come walking from very far.
6. Mērē cācē rā bagēr tĕsrī bōbbō sāthī biāhdā ŏssō? My uncle's son is married to his sister.
7. Māhrē ṭhē safēd gōhṛē ri jīn ŏssō. In our house the white horse's saddle is.
8. Tĕsri piṭṭhī pandē jīn gūṛō. On its back fasten the saddle.
9. Mōē tĕsrē bagērā khē baṛā ṭippā. I beat his son very much.
10. Sē uccē ṭibbē pāndē gāī aur bākrī lagrōā tsārnā. He on the high hill is grazing cows and goats.
11. Sē tĕs ḍālā hēṭhē gōhṛē pandē bēṭhrōā, or bēṭhādā ŏssō. He under that tree is seated on a horse.
12. Tēsrā bāyyā apṇī baiṇā dē baṛā ŏssō. His brother is bigger than his sister.
13. Tēsrā (tyĕsrā) dām ḍāī rupayyē ŏssō. Its price is two and a half rupees.
14. Mērā bāpū tĕs jaṇē chōṭē garā manjhē rau. My father lives in that small house.
15. Tĕskhē (tyēskhē) ēh rupayyē dēdēō. Give him these rupees.
16. Sē jaṇē rupayyē tĕsdē lau lauṇē. Take those rupees from him.
17. Tĕsklē ain ṭippĕrō rashṣhī sēī banhdēō. Having beaten him well, bind him with ropes.
18. Kūē manjhē dē pāṇī nikāḷō. Draw water from the well.
19. Mandē aggē aggē cal. Walk before me.
20. Kŏsrā bagēr tan picchē auṇē lagrōā? Whose boy is coming behind you?
21. Sē tummē kŏsdē mullē lōā? From whom did you buy it?
22. Gāwā rē ēkkī baṇiē dē. From a shopkeeper of the village.

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II. KIUNṬHALÎ. [Kiũṭhalī.]

Nouns.

Masculine.

Nouns in -ā.

	Sing.	*Plur.*
N.	gõḥṛ-ā, horse	-ẽ
G.	-ẽ rõ or rā	-ẽ, &c.
D.A.	-ẽ khẽ or hāgẽ	&c.
Loc.	-ẽ dā	
Ab.	-ẽ dā or hāgõ	
Ag.	-ẽ	
Voc.	-ẽā	ẽ õ

dā, of the Loc. agrees with its subject, the thing which is in the other, fem. *dī*, pl. *dā*.

Nouns in a Consonant.

N.	gauhr, horse	gauhr
G.D.A.L. Ab.	gaur -õ rā, &c.	gaur-õ, &c.
Ag.	-ẽ	-ẽ

Nouns in -i.

N.	hāthi, elephant	hāthi.
G.D.A.L. Ab.	„ rõ, &c.	„ &c.
Ag.	hāthi-ẽ	hāthi-ẽ
Voc.	-ā	-au

Nouns in -ũ.

N.	bĩn-cũ, scorpion.	-cũ
G.D.A.L. Ab.	-cũ rā, &c.	-cũ rā, &c.
Ag.	-cũẽ	-cũẽ
N.	bā-õ, father.	bāõ, &c., as Sing.
G.	-õ rā	
D.A.	-ā khẽ, bā hāgẽ	
L.	-ā dā	
Ab.	bā hāgõ, bāā dā	
Ag.	bāwõ	

nã, name is indecl.

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Feminine.

Nouns in -i.

N.	bēṭ-i, daughter	-i
G.D.A.L. Ab.	-i rā, &c.	-i, &c.
Ag.	-iē	-iē
Voc.	-iē	-iō

Nouns in a Consonant.

N.	bēũhṇ, sister	bēũhṇ
G.D.A.L. Ab.	bauhṇ-ē rā, &c.	bauhṇ-ē, &c.
Ag.	-ē	-ē
N.	gā-uī	-uī
G.D.A.L. Ab.	-uē rō, &c.	-uē, &c.
	-ũiē	-uiē.

Pronouns.

Sing.

	1st	2nd	3rd (he, she, it, ēh, this that)	
N.	ẽ	tũ	sē	ēh
G.	mērō, mērā	tēr-ō,-ā	tĕs (*f.* tĕssau) rā	ĕs (*f.* ĕssau) rā
D.A.	mẽ khē, or mẽ	tẽ khē, or tẽ	„ „	khē „ „ khē
L.	„ dā	„ dā	„ „	dā „ „ dā
Ab.	„ dĕau	„ dĕau	„ „	dĕau „ „ dĕau
Ag.	mōē	tōē	tinie *f.* tĕssē	inie (*f.* issē).

Plur.

N.	hamē	tumē, tussē	sē	ēh
G.	māhrō	tumāhrō	tihn-au (*f.* -i) rā	ihn-au (*f.* -i) rā
D.A.	hamō khē, or hamō	tussō khē, or tussō	„ „ khē or tihnau	„ „ khē
L.	„ dā	„ dā	„ (*f.* -i) dā	„ „ dā
Ab.	„ dĕau	„ dĕau	„ „ dĕau	„ „ dĕau
Ag.	hamē	tussē, tumē	tihn-ē, *f.* -iē,	inē, ihnē *f.* ihniē

Kiũṭhali has, like all neighbouring dialects, a feminine form for the oblique of the pronouns *sē* and *ēh*.

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kuṇ, who ? obl. *kŏs*, ag. *kuṇīē*, ag. pl. *kŭnnā*.
jō, who, obl. *jŏs*, ag. *junīē*.
kōī, anyone, someone, obl. *kŏs*, ag. *kuṇīē*.
kāh, what ? obl. *kŏnnī*.

Other pronouns are *kīē*, *kuch*, anything, something ; *jō kōī*, whosoever ; *jō kuch*, whatsoever.

Adjectives.

Adjectives used as nouns are declined as nouns, but adjectives qualifying nouns have the following declension :—All adjectives ending in any letter other than *–ā* are indecl. Those ending in *–ā* have obl. *–ē*, pl. *–ē* indecl. Fem. *–ī* or *–i* or *–ē* indecl.

Comparison is expressed by means of *dā*, than, from, used with the positive. The adjective *tsŏzzĕrō*, good, has a comp. form *bēh*, *tsŏzzĕrō*, good, *ĕsdā bēh*, better than this, *sŏbbī dā tsŏzzĕrō*, better than all, best.

Demonstrative, ishu, like that or this ; itn–ō,–ā, so much or many.
Correlative, tishu, like that or this ; titn–ō,–ā, so much or many.
Interrogative, kishu, like what ? kitn–ō,–ā, how much or many.
Relative, jishu, like which ; jitn–ō,–ā, as much or many.

The genitive of nouns and pronouns is declined like adjectives in *–ā*.

For numerals see list of words.

Adverbs.

Most adjectives can be used as adverbs. They then agree with the subject of the sentence.

The following is a list of the most important adverbs other than adjectives :—

(Time.)	*(Place.)*
ŏbi, now.	ītiā, ŏthīā, here
tĕs wakt, then	tĕtiā, pōriā, there
kŏddē, when ?	kētiā, where ?
jŏddē, when	jētiā, where
āj, to-day	ŏtthē, tāī, up to here
dŏtē, to-morrow	ŏthinu, from here
pōshūē, day after to-morrow	ūbhā, up
tsauthē, cauthé, day after that	ūndhā, down
hijō, yesterday.	nĕūṛē, near
phrĕdzō, day before yesterday	dūr, far

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(Time.)	*(Place.)*
taauthē, cauthē, day after that	gaũkā, in front
kŏbbē, ever, sometimes	pichaũkā, behind
kŏbbē na, never	withku, inside
kŏbbē kŏbbē, sometimes	baiṇḍku, outside

Other are *kōē*, why; *ĕtthrī tēī*, for this reason; *ãh*, yes; *nĩh*, *na*, no; *ẖigā*, quickly.

Prepositions.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

paṇḍku, beyond	tĕsrī tāī, for him
aṇḍku, on this side	tērī tāī, about thee
pāndē, upon	hamē jēhā, like us
mūḷē, below	tinā rē kanārē, towards them
bicc, mānj ṭhē, within	tēs pichaũkā, after or behind it
tāī, up to	tĕsrē āḷē duāḷē, round about it
māē gō khē, beside me	tumāhrē barabar, equal to you
māē sāthī, with me	māndĕā binā, apart from me

Verbs.

Auxiliary.

Pres. I am, &c., ŏssũ or ũ, ŏssē or ai, ŏssō or ŏ or ũ or ā
ŏssũ or ũ ŏssō, ŏssō or au
Pres. Negative, I am not, &c., nĩh ānthī indec.
Past. I was, &c., Sing. thīā or thā (*f.* thī) Plur. thē or thīĕ (*f.* thī)

Intransitive Verbs.

rĩṛnũ fall.

Pres. Cond.	If I fall, &c., rĩṛ -ũ -ē -ē -ũ -ō -ō
Fut.	rĩṛ -ũẽ -ēlā -ōlā -ūmē -ōlē -ōlē
Impr.	rĩṛ rĩṛā.
Pres. Ind.	rĩṛ -ũ -ē -ō -ũ -ō -ō
Impf.	The same with thā in Sing. and thē in Plur.
Past Cond.	I should fall, rĩṛ -dā, *f.* -dī, Plur. -dē, *f.* -dī
Past Indic.	rĩṛ -ā, *f.* -i. pl. -ē, *f.* -i.

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Pres. Perf. riṛā, &c., with ū ai ā ū ai ai
Plupf. riṛā thā, *f.* riṛi thi, &c.
Participles *riṛčau*, having fallen; *riṛā hundā*, in the state of having fallen, *riṛdē*, while falling; *riṛnēwāḷā*, faller or about to fall.

Some verbs have slight irregularities.

ōhṇū, be or become.

Fut. ōh-ūmẽ or -ūẽ -ēlā -lā -mẽ -lē -lē
Cond. Past hundā.

auṇū, come.

Fut. āūmẽ āwēlā āōlā āūmẽ āōlē āōlē
Impr. ā ā
Pres. Ind. āū
Past Cond. aundā
Past āyā

ḍēuṇu, go.

Fut. ḍēūẽ
Impr. ḍē ḍēau
Pres. Ind. ḍēū
Past Cond. ḍēundā
Past ḍēūā

rauhṇu, remain.

Fut. rauhūmẽ rōhēlā rauhlā rauh-umẽ -lē -lē
Impr. rauh rauh
Past Cond. rauhndā
Past rōhā

jāṇū, go.

Fut. jāūmẽ jēlā jāōlā, &c.
Past gōā

Transitive Verbs.

kaṭēlṇū, *pīṭṇu*, beat, almost exactly like *riṛnu*.

Impr. kaṭil kaṭēlau.
Past. kaṭēlā, with agent case of subject, kaṭēlā agreeing with the object.
Pres. Perf. agent case with kaṭēlā ā *f.* kaṭēli au, Pl. kaṭēlē ai.
Plupf. „ „ „ kaṭēlā thā, &c.

The Passive is formed by using the past participle *kaṭēlā* with the required tense of *jāṇū*, go; *kaṭēlā jāṇū*, be beaten. But it should be observed that the passive is not at all common.

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The following are slightly irregular:—

khāṇū, eat, Past *khāyā*
pīṇū, drink „ *pīyyā*
dēṇū, give, Fut. *dēūmā̃* or *dēmā̃*. Past *dittā*
lauṇū, take, Fut. *laūmā̃*. Past *lōā*
bōlṇū, Past *bolā* with agent case
kŏrnu, „ *kēū*
jāṇṇū, know, Past *jāṇā*
lĕauṇu, bring; *lauī jāṇu*, take away, are conjugated like *auṇū jāṇū*.

Compound Verbs.

Habit, Continuance.

I am in the habit of falling, *ā rīṛē kŏrū* (compounded with *kŏrnū*, do).
He continues to fall, keeps on falling, *sē rīṛdā rōhā lāgē hundā* (compounded with *rauhṇu*, remain, *laggṇū*, stick, *ōhṇū*, be).

Notes on Verbs.

dēuṇū, go, denotes the act of going, *jāṇū* is used in composition. As in Urdū and Hindi, the word 'go' enters very largely into the formation of compound verbs. In such cases *jāṇū*, not *ḍēuṇū* is used. *kaṭēlā jāṇū*, be beaten; *ḍēwi jāṇū*, go away.

The Infinitive in *-ṇū*, when used as a gerundive, becomes an adjective in *-ā* in agreement with the object, *mērē rupayyā nēh dēṇā*, I have not to give a rupee *tĕsrē cīh pīṇī*, he has to drink water.

The Negative form of the auxiliary is noteworthy; *ā nēh ānthī*, I am not; *mōē nēh kēū ānthi ai*, I have not done; *tōē nēh ēhrū* or *ēhrā ānthi*, thou has not done.

Two constructions with the genitive case where we should expect the agent or ablative are remarkable.

(i) With the Infinitive *mērē bāē rē nēh dēṇū*, my brother has not to give, = in Panjābī-Urdū, *mērē bhāī nē nēhī dēṇā; tĕsrē cīh pīṇī*, he has to drink water.

(ii) With a participle, *māhrē nēh dēndō*, we cannot give, = *ham sē nēhī diyā jātā; tērē nēh ḍēundō ānthī*, thou canst not go; *mērī bauhṇē rē kitāb nēh pŏṛhdī*, my sister cannot read the book. These forms of the participle appear to be passive; this is confirmed by the variations which we meet with in the eastern portion of Kiūṭhal State; *ḍēundō* there becomes *ḍēwēdō*, *dēndō dēēdō*, *pŏṛhdī pŏṛhīdī*.

If these are really passives we have a linguistic phenomenon of considerable importance. The organic passive is found to a slight extent in Panjābī and is fully developed in Laihndā.

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The difference of case for the object in the Past and other tenses may be seen in the following examples: *Ā jāṇu tĕs* (for *tĕs khĕ*) I know him, but *mōĕ jāṇā sĕ*, I knew him, *lit.* by me he was known. When a noun is the object the case with *khĕ* is allowed with the past tense.

In the short form of the Present Auxiliary (I am, &c.) consisting generally of a single vowel sound, the vowel to be used seems to be chosen on euphonic principles, depending apparently rather upon the vowel or letter which happens to precede than upon the noun or pronoun which is the subject.

The ending of the infinitive is either *-ṇu* or *ṇū* indifferently. After *r* or *ṛ* (or *rh* or *ṛh*) *ṇ* is usually changed to *n*.

bāō, father.
ijī, mother.
bāĕ, brother.
bēnlṇ, sister.
bagēhr, son.
bēṭī, daughter.
khŏsm, husband.
chēōrī, wife.
ṭhiṇḍ, man.
chēōṛī, woman.
bagēhr, boy.
bēṭī, girl.
guāḷ shepherd.
cōr, thief.
gōhṛ -ā, horse.
-i, mare.
bŏḷd, beuḷd, ox.
gāuī, cow.
meuĪsh, buffalo.
bākr -ā, goat (he).
-ī, „ (she).
bēshḍ, sheep.
kukk -ar, dog.
-rī, or -rē, bitch.
laṇāē, rich, bear.
ṡih, leopard.
gādhā, ass.
ṡōr, pig.
kukkṛ -ā, cock.
-ē, -ī, hen.

gīṇḍā, cat (male).
braiḷi, „ (female).
ūṭ, camel.
panchī, bird.
ludh -ē, -i, kite.
hāthī, elephant.
hāth, hand.
lāt, foot.
nāk, nose.
ākkhē, eye.
mūh, face.
dānd, tooth (front).
daṛ, „ (back).
kān, ear.
bāḷ, hair.
mūṇḍ, head.
jībh, tongue.
pēṭ, stomach.
piṭh, back.
kitāb, book.
kalam, pen.
mānjā, bed.
gauhr, house.
daryāō, river.
nau, stream.
pāhṛ, hill.
jubaṛ, plain.
khēc, field.
nauz, naudzō } bread, food.
rōṭi, ṭūkṭuka }

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cish, water.
gihũ, wheat.
kukkṛi, maize.
ḍāḷ, tree.
gāõ, village.
biṛ, city.
bauhṇ, jungle.
māchi, fish.
bāṭ, way.
phaḷ, fruit.
ḍaḷki, meat (for eating).
ḍaggā, „ other, *e.g.*, of cow, horse.
dūdh, milk.
aṇḍā, egg.
gʰhũ, ghi.
tēl, oil.
chāh, buttermilk.
ṭhēũ, thing.
daihṛũ, day.
rāt, night.
sūraj, sun.
jūhṇ, moon.
tārā, star.
bāgur, wind.
pāṇi, rain
daũ, sunshine.
tufāṭh, stormy wind.
báhrā, load.
pajāhr, load of grass, firewood.
bij, seed.
lõhā, iron.
tsŏzzarõ, good, beautiful, clean.
kutsŏdzõ, kutsadzõ, bad, ugly, ignorant.
bŏṛõ, big.
mhāṭhõ, small.
daḷidrī, lazy.
ākhāḷā, wise.
shigā, swift.
pauĕnõ, sharp.
ucṭā, high.
ahŏllā, cold.
tātõ, hot.
guḍḷā, sweet.
tĕār, ready.
thōṛõ, little.
bhaurī, much.
ŏhṇu, be, become.
auṇu, come.
jāṇu, go.
beṭhṇũ, sit.
launũ, take.
dēṇũ, give.
riṛnũ, fall.
uṭhṇũ, rise.
khaṛā raulṇũ, remain.
dēkhṇu, see.
khāṇũ, eat.
piṇũ, drink.
bõlṇũ, say.
dzŏpṇũ, speak.
suttṇũ, sleep, lie down.
kŏrnũ, do.
rauhṇũ, remain.
mārnũ, kill.
pachāṇṇũ, recognise.
jāṇṇũ, know.
pujṇũ, arrive.
dauṛnũ, run.
baṇauṇũ, make.
rakkhṇũ, place.
bidṇũ, call.
phābṇũ, meet.
shikhṇũ, learn.
pŏṛhṇũ, read.
likhṇũ, write.
mŏrnũ, die.
shuṇṇũ, hear.
ŏṭṇũ, turn.
urē ŏṭṇũ, return.
bauhṇũ, flow.
gŏḍṇũ, fight.
jitṇũ, win.

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hārnŭ, be defeated.
ḍēnŭ jāṇū, go away.
bījṇu, sow.
aulḷ bāhṇu, plough.
tsungṇu, graze.
tsungauṇu, cause to graze.

Numerals.

Cardinal.

1—ēk.	18—ṭharāu.
2—dō.	19—unnī.
3—caun.	20—bīsh.
4—tsār.	27—satāī.
5—pānz, pānjh.	29—uṇatti.
6—tshē.	30—tīh.
7—sāt.	37—saītī.
8—aṭṭh.	39—uṇtāḷī.
9—nau.	40—tsāḷī.
10—dash.	47—saītāḷī.
11—gairō.	49—uṇunzā.
12—bārō.	50—pajāh.
13—ṭērō.	57—satunjā.
14—tsaudō.	59—uṇāhaṭ.
15—pandrau.	60—sāhṭ.
16—sōḷau.	100—shau.
17—sattrau.	

Ordinal.

paihlā, 1st.	satuā, 7th.
dūjjā, 2nd.	dashuā, 10th.
cīā, 3rd.	
tsauthā, 4th.	āddhā, ½.
panjuā, 5th.	pauṇē dō, 1½.
chaṭṭhā, 6th.	

1. Tērā nā̆ kāh ā? What is thy name?
2. Ēs gōhṛē rī kētnī ummōr au? How much is this horse's age?
3. Ēthiau Kashmīrā tāī kētnō dūr au? How far is it from here to Kashmir.
4. Tērō bāō rē gauhrē kētnē chōṭā au? In thy father's house how many sons are there?
5. Āj ā̆ barī dūrō dau hanḍēau āyā ū. To-day I from very far have walking come.

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6. Mērē tsātsē rā bagēhr tĕsrī bauhṇē sāthī bēhā hūndā ū. My uncle's son is married to his sister.

7. Gauhrē safēd gōhṛē rī dẓīn au. In the house is the white horse's saddle.

8. Tĕsrī pīṭṭhē pāndē dẓīn kŏshō. On his back bind the saddle.

9. Tĕsrā bēṭā mōŏ bēghē kaṭēlā. I beat his son very much.

10. Sē ēssō dāhrō pāndē mheuĭshē gāuī dzăgau. He on that hill is grazing buffaloes and cows.

11. Sē tĕs ḍāḷō mūḷē gōhṛē pāndē bēṭhā hundā ā. He under that tree is seated on a horse.

12. Tĕsrā bāē apṇi beuĕṇē dā bŏḍṛā. His brother is bigger than his sister.

13. Ēsrō mŏl ḍāhē rupŏyā. Its price is two and a half rupees.

14. Mērō bāō tĕs mhāṭhṛē gauhrō dā rauhō. My father lives in that small house.

15. Ēskhē ēh rupŏyē dēau. Give him these rupees.

16. Sē rupŏyō ĕs hāgō urē lau. That rupee take from him.

17. Tĕskhē bīyē pīṭēau rōshī sāthī bannhō. Having beaten him much tie him with ropes.

18. Kūē dā cīsh āṇā. From the well draw water.

19. Māndē gāŏkē tsalō. Walk before me.

20. Kŏsrō bagēhr tū dĕau pachōkā hāṇḍō? Whose boy is walking behind thee?

21. Tōē kŏs hāgō sē mōllē lōā? From whom didst thou buy that?

22. Gē dā ēkkī dukāndārō dā. From a shopkeeper of the village.

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EASTERN KIŪNṬHALĪ [Kiūṭhali.]

Nouns are declined as in Kiūṭhalī proper.

Pronouns.

The following slight differences are found:—

		Plur.	*Sing.*
	1st.	2nd.	3rd.
N.	āsẽ	tūsẽ	
G.		tũarō	*f.* tẽsẽ rā
D.A.	āsẽ khīs, āsẽ	tūsẽ khīs, tūsẽ	
Ag.	āsẽ	tūsẽ	tānnā *f.* tā

1st. pers. pron. sing. has *mṵ̃* for *mā*.
kuṇ, who? Ag. *kuṇā*.
Verbs are almost identically the same.
auṇū, come, makes past *āyjā*.
beṣhṇū, sit, past *bēṣhā*.
pīṭṇū, beat, prcs. perf. *pīṭū ō* or *pīṭā au*.
khāṇā, eat, past, *khāyā* or *khēā*.
dēṇā, give, past, *dittā* or *dittū*.
dzopṇū, say, speak, past, *dzŏpū*.

In the constructions with the gen. case given under Notes on Verbs on p. 16 for *māhrē nīh dēndō* (Kiūṭhalī), Eastern Kiūṭhalī has *māhrē nīh dēīdō*, for *tērē nīh ḍēundō ānthī*, *tērē nīh ḍēwīdō ānthī*, for *mērī bauhṇē rē kitāb nīh pŏṛhdī*, *mērī bauhṇē rē kitāb nīh pŏṛhīdī*, see note, p. 16.

The following Numerals are different:—

5—panj.	30—tīsh.
6—tshau.	37—saītīsh.
8—āṭh.	39—untālīs.
10—dauṣh.	40—tsālīsh.
11—gĕrō.	49—uncās.
27—satāīsh.	50—pajās.
29—nŏttīsh.	

The sentences in which there is any difference are subjoined:—

3. Ēthau Kashmīrā tāī kētṇō dūr au? From here to Kashmir how far is it?

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4. Tĕrē bāō rē gauhrē kētṇē (or kau) tshōṭē au ? In thy father's house how many sons are there ?

5 Ādz ẽ baṛē dūrō dau hāṇḍēau ājjā ū. To-day I from very far have walked.

6. Mērē tsātsē rā tshōṭō tēsri bauhṇē sāthē bĕhā hōndā ā. My uncle's son is married to his sister.

8. Tĕsri pĭṭṭhē pāndē (or gaihrā) dzin kŏs̲hō. On his back bind the saddle.

9. Tĕsrā bōṭā mõ̃ bēghē pĭṭā. His son I beat much.

10. Sē ĕ̃ dāhrō gaihrā meu̯ĭs̲h gāõ dzāgau. He on that hill is grazing buffaloes and cows.

12. Tĕsrā bāē apṇī beu̯ĕṇē dau bŏṛā. He is bigger than his sister.

17. Tĕskhē biyē pĭṭēau rŏs̲hī bānnhō. Having beaten him well tie him with ropes.

18. Kūē dau cīs̲h ṭāḷō. Draw water from the well.

19. Mũdē gāõkē tsalō. Walk before me.

20. Kŏsrō tshōṭū tãdĕau pāchō hāṇḍō ? Whose son walks behind you ?

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KŌṬKHĀÎ.

A few paradigms will give an idea of the Kōṭkhāī dialect; only the points of difference will be mentioned. It is distinct from, but very much resembles Kiūṭhalī.

Nouns.

The declension is almost the same as in Kiūṭhalī. The following is the only difference:—

	Sing.	*Plur.*
D.A.	gōhṛ–ē kē	as Sing.
Ab.	–ē āgō	,,

kē being used for *khē* and *āgō* for *hāgō*.

Pronouns.

Sing.

	1st.	2nd.	3rd.	ēh, this.
N.	ẽ			
G.			*f.* tissau rō	*f.* issau rō
D.A.	mẽ kē	tẽ kē	tēs kē, *f.* tissau kē	
Ag.	mō	tō	tēnnē, *f.* tissē	ēnnē, *f.* issē

Plur.

N.	ẽ, aimẽ, ēẽ	tūẽ		
G.		tũaurō, tūaurō	tīnau rō	īnau rō
D.A.	āō kē	tūō kē		
Ag.	ẽ	tūẽ	tīnē—	īnē

Adverbs.

(*Time.*)	(*Place.*)
jiṣhō, to-morrow.	itthā, here.
pŏrṣhē, day after to-morrow.	ĕtthā, these.
pŏrṣhē, day before yesterday.	kirkā, where?

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Verbs.

Auxiliary.

Pres.	**I am, &c.**	**ā**		**ai**	**au**	**ā**	**ō**	**au**
Past	**I was**	**tā (*f.* ti)**	**tā**		**tā**	**tō (*f.* ti)**	**tō**	**tō**

ʼkaṭēlṇā, ʼbeat.

Fut. kaṭēl -ālā -ēlā -ōlā -umō -ōlō -ōlō

The Impf. usually prefers the following form:—

Impf. ā tā kaṭēlū, tū kaṭēlā tā, sō kaṭēlō tā, ō tō kaṭēlū, tuō tō kaṭēlō, sō tō kaṭēlō.

Plupf. mō kaṭēlā tā, &c.

The Vocabulary of the Kōṭkhāī dialect is almost the same as that of Kiṭṭhal or Kōṭ Gurū, agreeing sometimes with one and sometimes with the other. *Shāṇā* **is see or look,** *biūjṇā,* **rice,** *pāṭṛī,* **field,** *shēḷā,* **cold,** *dēs,* **sun.**

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III. KOṬGURŪ.

Nouns.

Masculine.

Nouns in -ā.

	Sing.	*Plur.*
N.	gōhṛ-ā, horse	-ai
G.	-ŏō, *f.* -ŏai	as Sing.
D.A.	-ō lai	,,
Loc.	-ō dō, di	,,
Ab.	-ō kā	,,
Ag.	-ōyai	,,
V.	-ŏā	ŏō

Nouns in a Consonant.

N.	gauh -r, house	as Sing.
G.	-rō	,,
D.A.L. Ab.	-rā lai, &c.	,,
Ag.	-rai	,,
V.	-rā	-rō

Nouns in -ī.

N.	hāth-ī, elephant	as Sing.
G.	-īō	,,
D.A.L. Ab.	-ī, &c.	,,
Ag.	-īai	,,
V.	-īā	īō

Nouns in -ū, such as *bincū*, scorpion, *indū*, Hindu, are declined like nouns in -ī.

bāb, father, is declined like *gauhr*, but has *bābb* in the Voc. Sing. *nāō* name is indec.

Feminine.

Nouns in -ī.

N.	tshōṭ-ī, girl	as Sing.
G.	-īō	,,
D.A.L. Ab.	-ī, &c.	,,
Ag.	-īai	,,
V.	-īyō	īyō

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Nouns in a Consonant.

N.	baih-ṇ	ṇī
G.	-ṇō	as Sing.
D.A.L. Ab.	-ṇi, &c.	„
Ag.	-ṇai	„
V.	-ṇē	„

gāō, cow, has G. *gāwō*, Ag. *gāwai*. Plur. the same.

Pronouns.

Singular.

	1st	2nd	3rd (he, she, it, that)	jau, this.
N.	mū	tū	sau	jau
G.	mērau	tērau	tēhrō, tēūau, *f.* taiau, *neut.* tětthau	ēhrau, *f.* aiau
D.A.	mū lai	tā lai	tēū lai, *f.* taiā lai, *neut.* tětth lai	ēū lai, *f.* aiā lai
L.	mū de	tā de	„ dē „ dē, „ „ dē	„ dē „ dē
Ab.	mū kā	„ kā	„ kā „ kā, „ „ kā	„ kā „ kā
Ag.	maī	taī	tīnī tai	ēūē, ai

Plural.

	1st	2nd	3rd	(jau, this.)
N.	hamē	tamē, tūmē	saī	jaī
G.	māhrō	thārō	tīnaū	īnau
D.A.	hamē lai	tamē lai	tīnā lai	īnā lai
L.	„ dē	„ dē	„ dē	„ dē
Ab.	„ kā	„ kā	„ kā	„ kā
Ag.	hamē	tumē	tīnē	īnē

	Sing.		*Plur.*	
N.	kuṇ, who?	dzuṇ, who	kuṇ	dzuṇ
G.	kaurō	dzaurō	kaurō	dzaurō
D.A.L. Ab.	kauā, &c.	dzauā, &c.	kauā, &c.	dzauā, &c.
Ag.	kuṇi	dzuṇi	kuṇlyai	dzuṇlyai

kŭī, anyone, someone; G. *kŏsīē*, Ag. *kuṇī*.

kai, what? G. *kīēwō*.

Other pronouns are *kĭch*, anything, something; *dzuṇ kuṇī*, whosoever; *dzuṇ kĭch*, whatsoever.

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Adjectives.

Adjectives used as nouns are declined as nouns, but adjectives qualifying nouns have the following declension:—All adjectives ending in any letter other than *–ā –ō –au* are indecl. Those ending in these letters have Obl. *–ē* or *–ai*, Pl. *–ē* indecl. *f.* *–ī* indecl. It should be remembered that the genitives of nouns and pronouns are adjectives coming under this rule.

Comparison is expressed by means of *kā* or *thekā*, used with the positive:—*hātsau*, good; *ēh thāka hātsau*, better than this; *sōbhī kā hātsau*, better than all, best.

Demonstrative.	*Correlative.*	*Interrogative.*	*Relative.*
aiṇō, like this or that	taiṇō, like this or that	kaiṇō, like what?	dzaiṇō, like which
ētrau, so much or many	tētrau, so much or many	kētrau, how much or many?	jētrau, so much or many

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Adverbs.

Most adjectives can be used as adverbs. When so used they agree with the subject of the sentence.

The following are the most important adverbs other than adjectives:—

(*Time.*)	(*Place.*)
ēbhī, now.	indhī, here.
tēbhī, then.	tidhī, there.
kēbhī, when?	kidhī kī, where?
jēbhī, when.	jiddhī, where.
āz, to-day.	indhā tāi up to here.
kāllō, to-morrow.	„ lē, hither.
pōrṣhē, day after to-morrow.	indhā, from here.
cauthē, „ „ that.	hūbhī, gāṣh, up.
nīdzō, yesterday.	hūndī, down
phōrōz, day before yesterday.	nēḍḍhī near.
thanōrōz „ „ that.	dūr, far.
kēbhī, sometimes, ever.	āgc̈3, in front.
kēbhī na, never.	patshā, behind.
kēbhī na kēbhī, sometimes.	bītre, inside.
	bāhrē, outside.

Others are *kīlai*, why; *ētthī tai*, for this reason; *hātse kōrā* or *hātsē gidhī*, well; *thigrā*, rapidly; *ō*, yes; *nā*, no.

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Prepositions.

The commonest prepositions have been given in the declensions of nouns. Subjoined is a brief list of others. The same words are frequently both prepositions and adverbs.

pārṣhā, beyond.
ārṣhā, on this side.
māndzhā, mānjhā, within.
gāō, upon.
tāī, up to.
mŭ kāō, beside me.
„ sŏṇghō, with me.
tŏū lō, for him.
tŏrī tāī, about thee.
hāmā sāhī, like us.
tīnau bīlō, towards them.
tĕtthau phōrē, after that.
„ phōr, round about that.
tumā barābarī, equal to you.
mŭ chāḍĕau, apart from me.

Conjunctions.

ā ōr, and
pŏr, but
dzai, if
ŏtthī tāī, because
jīlai ki, although
jaiṇō, as if.

Verbs.

Auxiliary.

Pres. I am, &c. ā or āsā indec.
Pres. Negative ṇāhī ainthi, indec.
Past Sing. tau, *f.* tī, Pl. tai *f.* tī.

Intransitive Verbs.

lōṭṣau, fall.

Pres. Cond.	lōṭ-ū	-ā	-ā	-ī	-ā	-ā
Fut.	loṭ-mŭ	-ā	-ā	-mā	-ā	-ā

Imperat. lōṭṭ lōṭṭau.
Pres. Ind. Same as Pres. Cond.
Impf. The same with tau (*f.* tī) in Sing. and tai (*f.* tī) in Plur.
Past Cond. Sing. lōṭ -dau, Pl. -dai, *f.* -dī.
Past Indic. Sing. loṭ -au, Pl. -ai, *f.* -ī.
Plupf. Same with tau, &c.
Participle *lōṭyo*, having fallen; *lōṭdā* (indec.) while falling; *lōṭau auudau*, in the state of having fallen; *lōṭṇāḷā*, faller or about to fall.

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Some common verbs have slight irregularities.

auṇau, auhṇau, be, become (the *h* is generally omitted).

Past Cond. aundau, auhndau.
Past ūhau (ūau) *f.* ūhī, &c.

āṇau, come.

Pres. Cond. or Indic. āū ā ā āī āō ā.
Fut. āmū, &c.
Imperat. ā āō or āau.
Past Cond. āndau.
Past āau, Pl. āō, *f.* āī or āō.

ḍēuṇau, go.

Pres. Cond. or Indic. ḍēū ḍēwā, &c.
Fut. ḍēmū
Imperat. ḍēō ḍēō
Past Cond. ḍēundau
Past ḍēūau, Pl. ḍēūai, *f.* ḍēuī.

rauhṇau, remain.

Past Cond. rauhndau.

jāṇau, go.

Past Cond. jāndau.
Past Indic. gau, *f.* gēī, Pl. gēō, *f.* gēī.

TRANSITIVE VERBS.

mārnau, beat, conjugated almost exactly like *lōṭṇau.*

Imperat. mār mārau.
Past Indic. mār -au, (Pl. -ai, *f.* -ī), with agent case of subject mārau agreeing with object.
Plupf. mārau tau, with agent case of subject, mārau tau agreeing with object.

The Passive is formed by using the past participle *mārau,* with the required tense of *jāṇau,* go; *mārau jāṇau,* to be beaten: but the use of the passive voice is rare.

The following are slightly irregular:—

dēṇau, give, Past, *dinau.*
kōrnau, do. „ *kīau.*
jāṇṇau, know „ *jāṇau.*
āṇṇau, bring „ *āṇau.*

khāṇau, eat; *pīṇau,* drink; *laiṇau,* take; *bōlṇau,* say; *nīṇau,* take away, are regular.

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Compound Verbs.

Continuance, State.

I continue to fall, *mũ lōṭḍau rōhũ* or *rauhũ*, (compounded with *rauhṇā* remain).

I am now in the act of falling, *mũ lōṭḍau lāgō aunḍau*, (compounded with *laggṇā*, stick, and *auṇau*, be).

Notes on Verbs.

jāṇau, go, is used only in composition, *marāu jāṇau*, be killed; *ḍāui jāṇau*, go away.

The Negative auxiliary is found as in other dialects in the Simla States and in Kulū.

A noteworthy construction with the possessive when we should expect an ablative is illustrated in the following:—*jau kitāb tāũ nēhĩ pŏṛhdĩ*, he cannot read this book; *mērē nĕhĩ ḍēundau*, I cannot go. See note under Kiũṭhalī.

bāb, father.
ī, mother.
bāū, brother.
dāī, sister (older than speaker).
cēi, beihṇ, sister (younger than speaker).
chōṭ -ũ, tshōṭ -ũ, son.
-ī -ī, daughter.
rāṇḍ -ũ, husband.
-ī, chēōṛī, wife.
dzŏṇā, mŏrd, man.
chēōṛī, tshēōṛī, woman.
chōṭ-ũ, boy.
-ī, girl.
phuāl, bakrāḷā, shepherd.
taór, thief.
gōhṛ-ā, horse.
-ī, mare.
bŏḷd, ox.
gāō, cow.
mhuiḥ, buffalo.
bākr-au, he-goat.
-ī, she-goat.
bēhṛ, sheep.
kūk-ar, dog.
-rī, bitch.
rīch, rīkh, bear.
sīh, leopard.
gādhau, ass.
sũr, sungar, pig.
murg-au, kukkhṛ-au, cock.
-ī -ī, hen.
bṛaiḷ-ā, cat (male).
-ī, „ female.
ũṭ, camel.
ciũkh-ũ (*f*-ī), little bird.
cakrai, kite.
shailṭā, *f*. shail, fox.
hāthī, elephant.
hātth, hand.
lāt, foot.
nāk, nose.
ākkh, eye.

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mũh, face.
jāt, mouth.
dānd, tooth.
kān, ear.
shrāḷ, hair.
mūṇḍ, head.
dzíbh, tongue.
pēṭ, stomach.
piṭṭh, back.
jiũ, body.
katāb, book.
kŏlm, pen.
mānjā, bed.
gauhr, house.
darēō, river.
gāḷr, stream.
parbat, dāhr, hill.
madān, plain.
khēc, field.
rōṭi, bread.
pāṇi, water.
gihũ, wheat.
tshāli, maize.
būṭ, tree.
graũ, village.
shaihr, city.
bauṇ, jungle.
matshi, fish.
bāt, way.
paiṇḍau, path
phŏḷ, fruit.
māss, meat.
duddh, milk.
pinni, egg.
gēō, ghi.
tēl, oil.
tshāh, buttermilk.
daihṛō, day.
rāc, night.
daihṛō, sun.
dzŏth, moon.
tārā, star.
bāgur, wind.
pāṇi, rain.
dau, sunshine.
dzōrē bāgur, stormy wind.
bāhrṭau, load.
bēdzau, seed.
lōhā, iron.
hātsau, bitau, good, beautiful.
rīau, bad, ugly.
bŏḍḍau, big.
mhāṭrau, hŏknau, little.
sust, lazy.
hoshēwāṛau, wise.
mūrakh, ignorant.
painau, sharp.
utsṭau, high.
shēḷau, ṭhaṇḍau, cold.
naitau, hot.
guḷūau, sweet.
sāphau, clean.
cāṇ, ready.
hŏknau, little.
bauhri, much.
auṇau, be, become.
āṇau, come.
ḍēuṇau, go.
bēshṇau, sit.
dēṇau, give.
lōṭṇau, fall.
laiṇau, take.
ūzṇau, rise.
khŏṛau auṇau, stand.
dēkhṇau, see.
khāṇau, eat.
piṇau, drink.
bōlṇau, say.
suttṇau, sleep, lie down.
kŏnau do.
rauhṇau, remain.
mārnau, beat.
jāṇṇau, knōw, recognise.
pūjṇau, arrive.

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bāgṇau, run.
bāgē ḍēuṇau, run away.
cāṇṇau, make.
ḍāṇau, place.
bēdḷau, call.
phābṇau, miḷṇau, meet.
shīkhṇau, learn.
pŏṛhnau, read.
likhṇau, write.
mŏrnau, die.
shuṇṇau, hear.
ŏṭṇau, turn.
ŏṭŏō āṇau, return.
bauhṇau, flow.
jhēṭṇau, lŏrnau, fight.
jiṭṇau, win.
ārnau, be defeated.
ḍēui jāṇau, go away.
bauṇau, sow.
aul jōoṇau, plough.
khēuṇau, cause to eat.
paṇēuṇau, cause to drink.
shuṇāuṇau, cause to hear.
tsŏrnau, graze.
tsurauṇau tsārnau, cause to graze.

Numerals.

Cardinal.

1—ēk.
2—dōō.
3—caun.
4—tsār.
5—pānj.
6—chau.
7—sāt.
8—aṭṭh.
9—nau.
10—dŏẹh.
11—gairā.
12—bārā.
13—tērā.
14—tsaudā.
15—pŏndra.
16—sōlā.
17—sŏttrā.
18—ṭhārā.
19—ṇi.
20—bī.
27—satāi.
29—ṇŏtti.
30—ti.
37—saiti.
39—untāli.
40—cāḷi.
100—shau.
1000 hazār.
100,000—lākkh.

Ordinal.

paihlau.
dūsrau, dūjjau.
ciau.
tsauthau.
pānjiau.
chauiau.
sātiau.
dŏẹhiau, 10th.
paihli bērā, 1st time.
dujjī phērā, 2nd time.
ādhau, half.
pauṇē dōō, 1¼.
sāwā dōō, 2½.
ḍāḷhō, 2½.
dēoṛh, 1½.
sāḍhē tēār, 4½.
ēk pāō, ¾.

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As a rule the people do not count beyond twenty. Even in dates it is common to call the 22nd day of the month the second, the 23rd the 3rd, and so on. Forty, sixty, eighty, &c., are *dōē bīē*, *caun bīē*, *tsār bīē*, &c., or the word *kōṛī*, score, is used.

Sentences.

1. Tērō naū kē ā? What is thy name?
2. Ēū gōhṛĕai kai umar ā (āsā)? What is the age of this horse?
3. Īndā kā Kashmīrā tāī kĕtrō dūr āsā (ā)? From here how far is it to Kashmīr?
4. Thārē bābē gauhrā dī kĕtrē tshōṭū āsā? In your father's house how many sons are there?
5. Mă āz baṛi dūrō hāṇḍĕō. I to-day from very far have walked.
6. Mērē cācĕau tshōṭū tēhrī baihṇī sŏṇgē baiūau aundau āsā. My uncle's son to his sister is married.
7. Gauhrā dē shuklē gōhṛiai zīn āsā. In the house the white horse's saddle is.
8. Tēūī (tēhrī) piṭṭhē gāē zīn kŏshō. Upon his back bind the saddle.
9. Maī tēūē tshōṭū dē bauhrī ṭōē lāē. I have beaten his son much.
10. Sau dāhrā gāē ḍōgai bākrī tsārā. He on the hill cattle and goats is grazing.
11. Sau tēū būṭā pāṛē gōhrē gāē bēshau aundau āsā. He under that tree on a horse is seated.
12. Tēūau bāē apṇī baihṇē kā bōḍḍau āsā. His brother is bigger than his sister.
13. Tēūau mōl ḍāhē rupayyē āsā. Its price is two and a half rupees.
14. Mērau bāb mhāṭṛē (hŏkuē) gauhrā dī rauhā. My father in the little house lives.
15. Ēū rupayyē tēū lai dai. These rupees to him give.
16. Sai rupayyē tēū kā ōrā lai au. Those rupees from him bring.
17. Tēū hātsē gidhī piṭĕō rŏshī gidhī kŏshō. Having beaten him well bind him with ropes.
18. Kūē kā pāṇi gāṛau. Take out water from the well.
19. Mūkā āgdī (āgdē) hāṇḍau. Walk before me.
20. Kaurō tshōṭū tumē pā āndau lāgō aundau? Whose son behind you is walking?
21. Sau tumē kauā kā mōl laiō? From whom did you buy that?
22. Grāuē ĕk bāṇiē kā. From a shopkeeper of the village.

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THE DIALECTS OF KULU.

BY

The Revd. T. Grahame Bailey, B.D., M.R.A.S.

INTRODUCTION.

Kuḷū is a portion of Kāṇgṛā District, but is almost entirely separated from Kāṇgṛa proper, being connected with it only by a narrow neck of country in the north-west, while it is bounded on the west by the states of Sukēt and Maṇḍī. On the north and east Kuḷū proper is bounded by Lāhuḷ and Spitī or Pitī respectively. These two tracts, while distinguished from Kuḷū proper, form part of the Kuḷū subdivision of Kāṇgṛā. On the south Kuḷū is bounded by the River Satlaj across which is the British District of Kōṭ Gurū. The dialects treated of in the following pages are the dialects of Kuḷū proper, and are all Aryan. In Spitī and Lāhuḷ the dialects spoken are Tibeto-Himalayan. In Maṇḍī, Sukēt, Kāṇgṛā proper and Kōṭ Gurū the dialects are all of the same general type as those here dealt with.

Kuḷū proper may be said to contain four dialects: Outer Sirājī spoken in Outer Sirāj, that is in the southern portion of the Sirāj Taḥṣīl; Inner Sirājī spoken in Inner Sirāj or the northern part of the Sirāj Taḥṣīl; Saīnjī spoken in the Saīnj Valley which enters the Bēās Valley from the east; and lastly Kuḷūī, which is spoken in the northern part of Kuḷū proper. There is also a Tibeto-Himalayan dialect called Kanāshī, spoken in the village of Malāṇā in North Kuḷū and nowhere else.

The four Kuḷū dialects are closely allied to dialects of Rājasthānī found in Rajputana, and indicate close connection in the past between the peoples of Rajputana and the Himalayas north-east of Simla. The four dialects have several points in common, such as the existence of a form of the Present Auxiliary used in negative sentences, and of a feminine form for the Oblique Sing. of the 3rd Pers. pronoun, and the similarity of the Oblique Sing. to the Oblique Plural in Nouns.

In Outer Sirājī *ability* is expressed by the genitive case of the subject with a form of the Present Participle which may be Passive; in Inner Sirājī the ordinary Present Participle seems to be used.

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Outer Sirāji very closely resembles Kōṭ Gurūī, the notes on which (in the Appendix to the Gazetteer of the Simla District) should be consulted. It has the Genitive in *—ĕau*, the Dative in *lai*, the Ablative in *kē*, and the Locative in *dē*.

In Inner Sirāji the forms are *rā* for the Genitive, *bĕ* for the Dative, *lēṛā* for the Ablative, and *mŏnjē* for the Locative.

Saīnjī has very interesting forms. The Genitive is in *—ār*, the Dative in *—āb*, the Ablative in *—āgā*. It has two forms for the Future, one of them having endings in *b* and *r* which suggest interesting problems. The Saīnjī dialect generally resembles Inner Sirāji.

The use in Inner Sirāji of the word *bhī*, in the sense of the Hindī *phir*, is noteworthy inasmuch as the same word is found in the criminal dialect of the Sānsīs with the same meaning. The contraction of the Present Auxiliary to *—s* should be noted.

Kuḷūī in several respects closely resembles Inner Sirāji. Its nominal inflections are almost identical, but it has *na* or *—n* for the Ablative. It has an interesting form for the Pres. Indic. and Imperfect *—ā* being added to the root before the Auxiliary. The polite Imperative in *—ēit* should be noted.

The system of transliteration employed is that of the Asiatic Society of Bengal with some additions. *c* stands for the sound of *ch* in *child*, *ch* being the aspirated *c*; *ĭ* represents the sound mid-way between *i* and *ĕ*; *ŭ* italicised in a word printed in ordinary type is half-way between *u* and *ŏ*.

T. Grahame Bailey.

March 3rd, 1905.

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OUTER SIRĀJĪ.

The Outer Sirāji dialect resembles in many respects Kōṭ Gurūl which has been treated in considerable detail in the *Simla Gazetteer*; it will not therefore be necessary to treat Outer Sirāji with the same fulness.

Nouns.

Masculine.

Nouns in -ā.

	Singular.	*Plural.*
N.	ghōṛ-ā	-ē
G.	-ĕau *f.* ĕē	as Sing.
D.A.	-ē lai	,,
Loc.	-ē dē	,,
Ab.	-ē kē	,,
Ag.	-ē	,,

Nouns in Consonant.

N.	ghŏr	as Sing.
G.	ghŏr-ō	,,
D.A.L.Ab.	ghŏr-ā lai, &c.	,,

Feminine.

Nouns in -i.

N.	ṣhōr-i	as Sing.
G.	-iō	,,
D.A.L.Ab.	-i lai, &c.	,,
Ag.	-iē.	,,

Nouns in Consonant.

N.	bhēḍ, sheep	...
G.	bhēḍō	...
D.A.L.Ab.	bhēḍā lai, &c.	...

baihṇ, however, is declined as follows:—

N.	baihṇ, sister	baihṇ-i
G.	baihṇ-iō	as Sing.
D.A.L.Ab.	-i lai, &c.	,,
Ag.	-i	,,

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Pronouns.

Singular.

	1st	2nd	3rd	ō or ōh, this
N.	hũ	tū	sau, ōh	ō, ōh, au
G.	mērō	tērō	tēũō *f.* tēssō	ōũō *f.* ēssō
D.A.	mūlai	tālai	tēũ lĕ tēā lĕ	ōũ lĕ ōā lĕ
L.	mūdē	tādē	,, dē ,, dē	,, dē ,, dē
Ab.	mukhĕ	tākhĕ	,, khĕ ,, khĕ	,, khĕ ,, khĕ
Ag.	maĩ	taĩ	tēĩ tai	ōũē ai

Plural.

N.	hāmē	tummē	saĩ	ō, ōh
G.	mhārō	thārō	tin–ō	in–au
D.A.	ham–ā lai	tum–ā lai	–ā lē	–ā lē
L.	–ā dē	–ā dē	–ā dē	–ā dē
Ab.	–ā kē	–ā kē	–ā kē	–ā kē
Ag.	–ē	–ē	–ē	–ē or –nē.

kuṇ, who? G. *kaurō*, Ag. *kuṇī*.

Adjectives.

Adjectives used as nouns are declined as nouns. When they qualify nouns, they are not declined except in the case of those the Nom. Sing. Masc. of which ends in *–ō –au* or *–ā*. These take *–ē* for the Plur. and for the Obl. Sing., and *–ī* for the Fem. Sing. and Plur. Genitives of nouns and pronouns are adjectives coming under this rule: thus *ghōṛĕau* or *ghōṛĕō*, of a horse, Obl. *ghōṛĕē*; *bēṭlīau*, of a woman, Obl. *bēṭlīē*.

Demonstrative.	*Correlative.*	*Interrogative.*
ĭyō, like this	tĭyō, like that	kĭyō, like what?
ōtrau, so much or many	tētrau, so much or many	kētrau, how much or many?

Comparison is expressed by means of the Ablative case, as, *ẖōbhlō*, beautiful; *mūkhĕ ẖōbhlo*, more beautiful than I; *sŏbbī kē ẖōbhlō*, more beautiful than all, most beautiful. The pronoun *ōh* has a form *idē*, *ĭdō ẖōbhlō*, more beautiful than this.

Adverbs.

Most adjectives can be used as adverbs, in which case they agree

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with the subject of the sentence. The following are a few very common adverbs, other than adjectives :—

(*Time.*)	(*Place.*)
ēbbē, now	idhī, here
tēbbē, then	tidhī, pōrē, there
kēbbē, when?	kidhī, where?
jēbbē, when	jidhī, where
kāllē, to-morrow	
pŏrṣhē, day after to-morrow	
tsauthē, „ „ that	
hīj, yesterday	
phŏrŏs, day before yesterday	
tsauthē, „ „ that	

PREPOSITIONS.

lai, lē, to	taiṇī, up to
kē, from	saŋgē, with
dē, in	āgē, in front of
gai, upon	pitshū, behind

VERBS.

Auxiliary.

Pres. I am, &c.		ā and ē̄	ā	ā	ā	ā	á
	or	āssā (āsā)	āssā	āssā	āssā	āssā	āssā
Neg.		āthī with negative particle.					
Past		tau *f.* tī	Pl. tē	*f.* tī			

Intransitive Verbs.

pŏṛnu, pŏṛnō, fall.

Fut.	pŏṛ–ū	–ā	–ā	–ū	–ā	–á
Imperat.	pŏṛ	pŏṛā				
Pres. Ind.	same as Fut.					
Past Cond.	pŏṛ–dau	Pl. –dē	*f.* –dī			
Impf.	Fut. with tau (tē, tī)					
Past Ind.	pŏṛ –au	*f.* –ī	Pl. –ē	*f.* –ī		
Plupf.	pŏṛau tau					
Participle	pŏṛĕkŏrĕ, having fallen					

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ichṇō, come.

Regular except in Past.

Past Ind.	āō	*f.* āi	Pl. āē

ḍēuṇu, go.

Fut.	ḍēū	ḍēwā	ḍēwā, &c.
Imperat.	ḍēū	ḍēwā	
Past Cond.	ḍēundau		
Past Ind.	ḍēūō	*f.* ḍēwē	Pl. ḍēwē

jāṇu, go.

Fut.	jāū		
Imperat.	jā	jā	
Past Cond.	jāndau		
Past Ind.	gau	*f.* gaui	Pl. gauē

rauhṇu, remain.

Fut.	rauhū or rauhā
Past Cond.	rauhndau
Past Ind.	rauhau (-i -ē)

baiṭhṇu, baiṣhṇu, sit.

Regular.

Imperat. has baiṣhī, sit thou, as well as the other forms.

Transitive Verbs.

tsīkṇū, beat, like *pŏṛnū*.

Past Ind.	Agent case of subject with *tsīkau* which agrees with obj.

khāṇu, eat.

Past Cond.	khāndau
Past Ind.	khāau

dēṇō, give.

Past Ind.	dēnnau

lēṇu, take.

Fut.	laiū
Past Ind.	laiau

kŏrnu, do.

Past Ind.	kiyau

Ability is often expressed by means of the present part. with the genitive of the subject.

mērē nēhī ḍēundō or *mērē bhŏlē nēhī ḍēundō*, I cannot go.
mērē ēh kitāb nēhī p'ṛhdī, I cannot read this book.
This participle, it will be observed, is given a passive sense.

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The Infin. is used to express necessity, as:—

mũ kāllā ḍēuṇu, I have to go to-morrow.

The Infinitive ends in *ṇau*, *ṇū*, *ṇu*, *ṇō* or *ṇā*. In other words also we find the vowels *au*, *ō*, *ā* interchangeable.

The feminine forms of the 3rd pers. pron. and of *ā*, *ēh*, this, are, as in other Kuḷū dialects, found in Outer Sirājī.

ḍēuṇu, go, is used to express the idea of going, *jāṇu*, go, is used in composition.

bāb, father.
ĭj, mother.
bhāī, brother.
baihṇ, sister.
dāī, elder sister.
cōī, younger sister.
shŏr–ū, son.
–ī, daughter.
raṇḍū, husband.
chĕŏṛī, wife.
jŏṇā, mŏrd, man.
bēṭlī, woman.
shōr –ū, boy.
–ī, girl.
phuāl, shepherd.
tsōr, thief.
ghōṛ –ā, horse.
–ī, mare.
bŏḷd, ox.
gāŏ, cow.
maīshī, buffalo
bākr–au he-goat.
–rī, she „
bhēḍ, sheep.
kūk–ar, dog.
–rī, bitch.
bhāhī, baṇāŏ, bear.
barāg, leopard.
sīh, „
gādhau, ass.
sūr, pig.
kukh–ḷai, cock.
kukh–ḷī, hen.
braiḷ –au, cat (male).
–ī, „ (female).
ūṭ, camel.
hŏtthī, elephant.
hāth, hand.
khūr, foot.
nāk, nose.
akkhī, eye.
muh, face.
jāt, mouth.
khakkh, corner of mouth.
dānd, tooth.
kānn, ear.
shrāḷ, hair.
mūṇḍ, head.
dzībh, tongue.
ḍhaṇ, pēṭ, stomach.
piṭṭh, back.
dzīū, dēhī, body.
katāb, book.
kŏlm, pen.
māndzau, bed.
ghŏr, house.
daryāŏ, river.
gāhḍ, stream.
dzōt, hill-top, pass.
dhār, hill.
sŏrlau, dŏḷ, plain.
khēc, field.
rōṭī, bread.
pāṇī, water.

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kŏṇak, wheat.
tshŏllī, maize.
būṭ, tree.
graū, village.
bazār, town.
bauṇ, jungle.
dzŏṛkī, machḷī, fish.
bāt, way.
phŏḷ, fruit.
māss, meat.
duddh, milk.
pinnī, egg.
ghēō, ghi.
tēl, oil.
tshāh, buttermilk.
dhaiṛ, day.
rāc, night.
dhaiṛō, sun.
dzuth, moon.
tārā, star.
baguṛī, pauṇ, wind.
pāṇī, rain.
dhuppō, sunshine.
bhārau, load.
bēdzau, seed.
lōhau, iron.
bītau, good.
nikkau, bad.
bŏṛau, big.
hōtshau, little.
sulai, lazy.
ŏklēāḷau, wise.
nikāmmau, ignorant.
tshēkau, swift.
ticchau, sharp.
uchṭau, lofty.
sẖōbhlau, beautiful.
sẖēḷau, dzaḍau, ṭhaṇḍau, cold.
naitau, tātau, hot.
guḷūau, sweet.
rāmlau, clean.
thōṛau, little.
khassau, muṣh.
ichṇō, coṃe.
ḍēuṇu, jāṇu, go.
bēṭhṇu, bēsẖṇu, sit.
lēṇō, take.
dēṇō, give.
pŏṛnu, fall.
khāṇu, eat.
jhūṭṇau, drink.
bōlṇu, speak, say.
kŏrnu, do.
rauhṇu, remain.
tsikṇu, beat.
dzāṇṇu, know.
ḍēwĕ jāṇu, go away.
āṇṇu, bring.
nīṇu, take away.

Numerals.

Cardinal.

1—ēk.
2—dŏs.
3—caun.
4—tsār.
5—panz.
6—tshau.
7—sāt.
8—aṭṭh.
9—nau.
10—dŏes.
11—giārā.
12—bārā.
13—tērā.
14—tsaudā.
15—pŏndrā.
16—sōḷā.

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NUMERALS—*continued.*

Cardinal.

17—satārā.	60—shaṭh.
18—ṭhārā.	67—satāṭh.
19—ṇī.	69—uṇhŏttar.
20—bī.	70—sŏttar.
27—satāī.	77—satŏttar.
29—ṇŏttī.	79—uṇŏshī.
30—tī.	80—ŏshshī.
37—saītī.	87—satŏshī.
39—ṇutāḷī.	89—ṇāṇuō.
40—cāḷī.	90—nŏbbō.
47—sataḷī.	97—satānuō.
49—nūnjā.	100—shau.
50—padzā.	200—dōō shau.
57—satūnjā.	1,000—hazār.
59—nāṭh.	100,000—lakkh.

Ordinal.

1st, paihlō.	6th, tshauīau.
2nd, dujjō.	7th, sātīau.
3rd, ciyō.	10th, dŏssiau.
4th, tsauthō.	50th, pŏdzāṛīau.
5th, panjiō.	

SENTENCES.

The following five sentences will suffice to give an idea of the difference between Outer Sirāji and Kōṭ Gurūī. They should be compared with the sentences in the Notes on Kōṭ Gurūī.

6. Mērō bābūō shōrū tēūō baihṇī saṇgō baihūō aundau āsā. My uncle's son is married with his sister.

7. Ghŏrā dō shittō ghōṛēō zīn āsā. In the house the white horse's saddle is.

17. Tēū shōbhlō kŏrē tsikṇu rāshī kŏrē bāndhṇu. Beat him well and bind him with ropes.

19. Mū āgō hāṇḍ. Before me walk.

20. Kaurō shōrū tā pitshu hāṇḍdō lagō aundō? Whose son behind thee walking comes?

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INNER SIRĀJĪ.

Nouns.

Masculine.

Nouns in -ā.

	Singular.	*Plural.*
N.	ghōṛ-ā	-ē
G.	-ē rā, rau	as Sing.
D.A.	-ē bĕ	,,
Loc.	-ē mŏnjĕ	,,
Ab.	-ē jōṛā.	,,
Ag.	-ē	,,
V.	-ĕā	-ĕō

Nouns in Consonant.

N.	ghŏr, house	ghŏr
G.D.A.L.Ab.	ghŏrā rō, &c.	as Sing.
Ag.	ghŏrē	,,

Feminine.

Nouns in -ī.

N.	ṣhōhr-ī, girl	-ī
G.D.A.L.Ab.	-ī rau, &c.	-ī rau, &c.
Ag.	-ī	-ī
V.	-īē	-īō

Nouns in Consonant.

N.	bhiṇ, sister	-ā
G.D.A.L.Ab.	bhiṇ-ā rau, &c.	-ā rau, &c.
Ag.	-ā	-ā
V.	-ē	-ō

Pronouns.

Singular.

	1st	2nd	3rd	īō, this.
N.	hẽ	tū	sau	īō
G.	mērau	tērau	tōū rā (*f.* tĕsā rā)	īū rā (*f.* ĕsā rā)
D.A.	mẽ bĕ, mẽ	tẽ bĕ	,, bĕ, tōū, *f.* tĕsā bĕ	,, bĕ, īū, *f.* ĕsā bĕ

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L.	mã mŏnjē	tā mŏnjē	tēū mŏnjē, *f.* mŏnjē	tĕssā īū mŏnjē, *f.* ĕssā mŏnjē
Ab.	„ lēṛā.	„ lēṛā	„ lēṛā, *f.* lēṛā	tĕssā „ lēṛā, *f.* ĕssā lēṛā
Ag.	maī	taī	tiū *f.* tĕssē	īū *f.* ĕssē

Plural.

N.	hāmmē	tŏmmē	tēā	īā
G.	mhārau	thārau	„ rā	„ rā
D.A.	hāmā bē	tŏmmā bĕ	„ bĕ	„ bĕ
L.	„ mŏnjē	„ mŏnjē	„ mŏnjē	„ mŏnjē
Ab.	„ lēṛā	„ lĕṛā	„ lēṛā	„ lēṛā
Ag.	hāmmē	tŏmmē	tēā	īā

	Singular.		*Plural.*	
N.	kuṇ, who?	dzūṇ, who?	kōṇā	dzēā
G.D.A.L.Ab.	kās rau, &c.	dzīū rā, &c.	kās rau, &c.	„ rā, &c.
Ag.	kūṇī	dzīū	kūṇī	dzēāē

Others are *kē*, what? *kitsh*, anything, something.

Adjectives.

Adjectives used as nouns are declined like nouns. When qualifying nouns they are not declined except when their Nom. Sing. Masc. ends in *-ā*. In this case they take *-ē* for the Obl. Masc. and *-ī* for the Fem. The genitives of nouns and pronouns are adjectives coming under this rule.

Comparison is expressed by means of *kã̄*, than as, *rāmṛō*, good, *īū kã̄ rāmṛō*, better than this, *sŏbbhī kã̄ rāmṛō*, better than all, best.

Demonstrative.	*Correlative.*	*Interrogative.*
īēṛā, īēhṛā, like this	tēṛā, tēhṛā, like that	kēṛā, kēhṛā, like what?
ētrau, so much or many	tētrau, so much or many	kētrau, how much or many

Adverbs.

Many adjectives are used also as adverbs. When so used they agree with the subject of the sentence. The following is a list of a few of the commonest adverbs other than adjectives:—

(*Time.*)	(*Place.*)
iĕbbā, now	īndī, īndhī, here
tĕbbē, tĕbrē, then	pār, there, on the other side
kĕbrē, kŏddō, when?	kŏndī, kauī, where?

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(*Time.*)	(*Place.*)
jĕbrē, jŏddŏ, when	jauĩ, where
ăz, to-day	indhī tāṇī, up to here
shūī, to-morrow	indhā kā, from here
pŏrshī, day after to-morrow	ūjhē, up
tsauthē, day after that	ūndhē, down
hīdz, yesterday	jēhẽ, in front
pharz, day before yesterday	patshēẽ, behind
tsauthē, day before that	whītar, inside
kŏdhī, sometimes, ever	bāgē, outside
kŏdhī na, never	
kŏdhū kŏdhū, sometimes	

Others are *kībĕ*, why? *hau*, yes, nĩh, no, *chĕkĕ*, quickly, *rāmṛē kŏrī*, well; &c.

Prepositions.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

pār, on that side	māẽ sŏŋghā, with me
wār, on this side	iūrī tāṇī, for him
nŏnjē, within	tōrī tāṇī, about thee (or for thee)
taiṇī, tāṇī, up to	
paraundē, upon	mãĩ jēhau, like me
thāĩ, below	īārī tāṇī, towards them
mẽ ḍēṛē, beside me	

Verbs.

Auxiliary.

Pres.	I am, &c.	āsā	āsā	āsā	āsā	āsā	āsā	
Pres.	Neg.	nĩh ādō	*f.* nĩh ādī		Pl. nĩh ādē			
Past.	I was, &c.	thī	thī	thī	thī	thī	thī	

Intransitive Verbs.

pŏṛnau fall.

Pres. Cond.	pŏṛ	-ū	-ē	-ē	-ū	-ē	-au
Fut.	pŏṛul	-au	-au	-an	-ē	-ē	-ē
Imperat.	pŏṛ	pŏṛē					
Pres. Ind.	poṛdau	*f.* poṛdī	Pl. pŏṛdē				
Past. Cond.	the same						

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Impf.	pŏṛdau thī, &c.
Past Ind.	pŏṛū and pŏṛau *f.* pŏṛī Pl. pŏṛī
Pres. Perf.	pŏṛū āsā
Plupf.	pŏṛū thī
Participle	*pŏṛikŏṛī*, having fallen, *pŏṛṇawāḷā*, faller, about to fall

Some verbs show slight irregularities.

hōṇau, be, become.

Fut.	hōlau
Pres. Ind.	hundā
Past Ind.	hōū Pl. hōī

ihṇō, come.

Pres. Cond.	ihū̃
Fut.	ihū̃lau or ihlau (or iū̃lau, ilau) ihlau ihlau
	ihū̃lō or ihlō ihlō ihlō
Imperat.	ich ichā
Pres. Ind. Past Cond.	ihndau
Past Ind.	āō
Participle	ihṇwāḷā, comer, about to come

nāṇā, go.

Fut.	nāū̃lau, &c.
Imperat.	nāā or nāsh, Pl. nāā
Pres. Ind., &c.	nāndau
Past Ind.	nāṭhau

jāṇā, go.

Fut.	jāū̃lau jāllau, &c.
Pres. Ind.	jāndau
Past Ind.	gau, *f.* gaui Pl. gaū

rauhṇā, remain.

Fut.	rahū̃lau rauhlau, &c.
Pres. Ind.	rauhndau
Past Ind.	rauhū

bēshṇā, sit.

Past Ind.	bēṭhau

Transitive Verbs.

tsīkṇā, beat, like pŏṛnau.

Past Ind.	Agent case of subject with *tsīkau* which agrees with object.

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Some of the following common verbs are slightly irregular :—

khāṇā eat.

Pres Ind.	khāndau
Past Ind.	khāū

diṇā, give.

Fut.	dā̃lau
Pres. Ind.	dīndau
Past Ind.	dīnnau

lauṇā, take.

Fut.	lā̃lau
Pres. Ind.	lauīndau
Past	lauū

bōlṇā, speak.

Past Ind.	bōllū

kŏrnā do.

Past Ind.	kŏrū

Ability is often expressed by means of the Pres. Part. (Pres. Ind.) and the genitive case of the subject, as, *mĕrē nĕhī kŏrdau*, I cannot do.

To express being in the act of doing a thing *lāgō* (from *laggṇā*, stick) is used. *ṭō lāgō rōṭī khāndō*, he is eating bread; *hā̃ thī rōṭī khāndō lāgō hundō*, I was eating bread.

The vowel of *sau*, he, she, it, is sometimes omitted after a verb, as, *dā bĕ na dēs*, do not give it to him, where *s* represents *it*. This reminds us of the *sū*, and *s* which are so common as 3rd Sing. suffixes in Lahndā and in Panjābī West and North of Lahore. Cf. also Inner Sirājī *mā̃ lēṛā na nī sĕ*, do not take it from me.

The word *bhī*, meaning 'again,' 'after that,' Hindī, *phir*, is noticeable because it is a characteristic of the secret dialect of the thieving tribe of the Sā̃sis.

The infinitive ends in *-ṇā*, *-ṇō* or *-ṇau*. In other words also we find the vowels *ā*, *ō*, *au* interchangeable.

In the Negative Auxiliary *ādō*, *ādī*, *ādē* the *ā* is pronounced very long. This word differs from most Negative Auxliaries in being declined.

The special Feminine forms of the 3rd pers. pron. and of *ṭō*, this, should be noted. They are found also in the Simla States dialects.

bāb, father.	bēṭṛī, woman.
ij, mother.	mard, man.
bhāī, brother.	bēṭṛī, woman.
dāī, elder sister.	ẖōr^{a}, boy.
bhiṇ, younger sister.	ẖōr^{ī}, girl.
ẖōr^{a}, son.	phuāl, shepherd.
ẖōr^{ī}, daughter.	tsōr, thief.
mard, husband.	ghōṛā, horse.

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ghōṛī, mare.
bŏḷd, ox.
gā̃, cow.
mihā̃sī, buffalo.
bākr–ā, he-goat.
–ī, she-goat.
bhēḍ, sheep.
kutt–au, dog.
–ī, bitch.
ghāī, bear.
barĕāg, leopard.
gādhā, ass.
sūr, pig.
kukk–aṛ, cock.
–ṛī, hen.
barĕāḷ–au, cat (male).
–ī, „ (female).
ūṭ, camel.
hāthī, elephant.
hāth, hand.
pair, foot.
nāk, nose.
ācchī, eye.
mū̃h, face.
dānd, tooth.
kaṇēṭ, ear. (lobe of ear ?)
shrĕāḷ, hair.
muṇḍ, head.
dzībh, tongue.
pēṭ, stomach.
pīṭh, back.
sarīr, dĕhī, dzīū, body.
katāb, book.
kalam, pen.
māndzau, bed.
ghar, house.
daryā, river.
gāhḍ, nauē, stream.
sarāj, hill.
nīhaḷ, plain.
khēc, field.
rōṭṭī, bread.
pāṇī, water.
kaṇk, gihū̃, wheat.
tshallī, maize.
buṭṭā, tree.
grā̃, village.
bazār, city.
būṇ, jungle.
mācchī, fish.
bāt, way.
phŏḷ, fruit.
māss, meat.
duddh, milk.
ḍānnā, egg.
ghī, ghiū, ghi.
tēl, oil.
tshāl, buttermilk.
dihāṛō, day.
rāc, night.
dihāṛō, sūraj, sun.
dzōth, tsānaṇī, moon.
tārā, star.
bāgur, wind.
pāṇī, rain.
dhūppā, sunshine.
bhārā, load.
bēdzā, seed.
lōhā, iron.
shōbhlā, rāmṛā, good, beautiful.
būrā, bad.
bŏṛau, big.
hōtshau, little.
sust, nist, lazy.
satāz, wise.
māṛau, foolish, ugly.
tshēkā, swift.
ticchā, sharp.
uchṭā, lofty.
shēḷā, cold.
niātā, niggha, tātā, hot.
mīṭṭhā, sweet.
shittau, white, clean.

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thōṛā, little.
bauhū, much.
cīṭṭhā, black.
bhēṭṇā, be obtained.
īlṇō, come.
nāṇā, go.
bēsḥṇā, sit.
lauṇā, take.
dīṇā, give.
pōṛnau, fall.
khāṇā, eat.
jhuṭṇā, drink.
galāṇā, speak, say.
bōlṇā, speak, say.
kŏrnā, do.
rauhṇa, remain.
tsīkṇā, beat.
dzāṇṇā, know.
āṇṇā, bring.
nĪṇā, take, take away.

NUMERALS.

Cardinal.

1—ēk.
2—dūī.
3—cēṇ.
4—tsār.
5—pāndz.
6—tshau.
7—sāt.
8—āṭh.
9—nau.
10—dŏsa.
11—giārā.
12—bārā.
13—tēṛā.
14—tsauūdā.
15—pŏndrā.
16—sōḷā.
17—satārā.
18—ṭhārā.
19—ṇīh.
20—bīh.
27—satāī.
29—nŏtrī.
30—trī.
37—satŏttī.
39—aṇtuāḷī.
40—tsālī.
47—sāttāḷī.
49—aṇūnjā.
50—padzā.
57—satāūnjā.
59—aṇāṭ.
60—ṣhāṭh.
67—satĕāṭ.
69—uṇhattar.
70—sŏttar.
77—satēttar.
79—aṇĕāṣhī.
80—ŏṣhṣhī.
87—satĕāṣhī.
89—nauūē.
90—nŏbbē.
97—satĕānū
99—naukṛā.
100—ṣhaukṛā, ṣhau.
200—dūī ṣhau.
1,000—hadzār.
100,000—lakh.

Ordinal.

1st, paihlō.
2nd, dūjjō.
3rd, ciyō.
4th, tsauthō.
5th, pandzau.
6th, tshŏṭhuā.
7th, sŏtūā.

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SENTENCES.

1. Tērā naũ kē? What is thy name?
2. Ēũ ghōṛē ri kētrī ummar hōi? How much is the age of this horse?
3. Indhā kẽ Kashmīr tāṇi kētrā dūr? From here how far is Kashmīr?
4. Thārē bābā rē ghŏrē kētrē shōhrũ? In your father's house how many boys are there?
5. Hẽ āz bauhũ dūrā kẽ haṇḍi āō. I to-day from very far have walking come?
6. Mērē cācē rē shōhrũ rā biāh īūrī bēṭi sŏṇghā. My uncle's son's marriage is with his daughter.
7. Ghŏrē shittā ghōṛē ri zīu. In the house is the white horse's saddle.
8. Īūrī piṭṭhī paraundē (uppur) zīu kŏshā. On his back bind the saddle.
9. Maī īūrō bēṭā bauhũ tsikũ. I beat his son much.
10. Sō sarājā rē dzātā uppur bhēṛā tsaraundō. He on the hill's top is grazing sheep.
11. Sō īũ būṭē thāī ghōṛē paraundē bēṭhā hundō. He under this tree on a horse is seated.
12. Tēūrō bhāī apṇi bhiṇā kẽ bauṛau. His brother is bigger than his sister.
13. Ēũiā mūl ḍhāi rapaui. Its price is two and a half rupees.
14. Mērō bāb īũ hōtshē ghŏrē rauhndā. My father lives in this little house.
15. Ēũ bĕ ōā rapaui dē. Give these rupees to him.
16. Ēũ lēṛā ōā rapaui lani lau. From him take these rupees.
17. Ēũ rāmṛē kŏri tsiki lau rāshi kŏri bŏndhi lau. Beat him well and bind him with ropes.
18. Kōā kẽ pāṇi kāṛhā. Draw water from the well.
19. Mẽ kẽ jōhẽ tsālā. Walk in front of me.
20. Kāsrā shōhrũ tōmā patshōẽ āō? Whose son is coming behind you?
21. Ēō cij kāsā lēṛā mūllē āṇi? From whom did you buy this thing?
22. Grẽ rē dukāndārā lēṛā. From the shopkeeper of the village.

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SAINJÎ.

The grammar of Saĩnjī bears a considerable resemblance to that of Inner Sirāji; in the following notes, therefore, chiefly those points will be mentioned in which the dialects differ.

Nouns.

Masculine.

Nouns in -ā.

	Singular.	*Plural.*
N.	ghōṛ-ā, horse	-ē
G.	-ēr	as Sing.
D.A.	-āb	,,
Ab.	-ē āgā	,,
Ag.	-ē	,,

Nouns in Consonant.

N.	ghar, house	as Sing.
G.	ghar-ār	,,
D.A.	-āb	,,
Ag.	-ē	,,

Feminine.

Nouns in -i.

N.	bēṭi, daughter	as Sing.
G.	bēṭi-r	,,
D.A.	-b	,,
Ag.	-ē	,,

Nouns in Consonant.

N.	bhiṇ	...
G.	bhiṇ-ār	...
D.A.	-ab	...
Ag.	-ē	...

Pronouns.

Singular.

	1st	2nd	3rd		ēō, this	
N.	haũ	tũ	sō		ēō	
G.	mērā	tērā	tēūrā, *f.* tēsā rā		ēū rā *f.* ēsā rā	
D.A.	maũ bhē	tābhē	tēūb	tēsāb	ēūb	ēsāb
Ab.	maũ āgā	tā āgā	tēū āgā	tēsā āgā	ēū āgā	ēsā āgā
Ag.	mōē	tauē	tēōē	tēsē	ēūē	ēsē

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Pronouns.

Plural.

N.	āssē	tūssē	tēā	ēā
G.	mhārā	thārā	tēārā	ēārā
D.A.	āssāb, āsāb	tūāb	tēāb	ēāb
Ab.	āssā (āsā) āgā	tūā āgā	tēā āgā	ēā āgā
Ag.	āhē	tūssē	tēāē	iāē

Adverbs.

(*Time.*)	(*Place.*)
ēbrē, now	ēkkhē, here,
tēbrē, then	tēkkhē, there
kēbrē, when?	kauī, where?
jēbrē, when	jauī, where
ādz, to-day	ēkkhā kahā or kauhaū, from here

kidzu, why? *mhītar*, inside; *baṛā*, very much, agrees with its noun or pronoun. It is to be distinguished from *baḍḍā*, big, which is not used as an adverb.

Prepositions.

āgā, from	sāŋghē, with
taŋg, up to	jēhī, in front of
uprē, upon	pitshē, behind

Verbs.

Auxiliary.

Pres.	sā	sā	sā	sā	sā	sā	
Neg.	āthi with a particle of negation.						
Past.	ti	ti	ti	ti	ti—	ti	

Intransitive Verbs.

lōṭṇā, fall.

Pres. Cond.	lōṭ	-ū	-ē	-ē	-ū	-ē	-ē
Fut.	lōṭ	-ūr	-ar	-ār	-ūr	-ar	-ár
Pres. Ind. or Past Cond.	lōṭdā						
Impf.	lōṭdā ti						

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Intransitive Verbs—continued.

lōṭṇā, fall.

Past Ind.	lōṭū	*f.* lōṭi	Pl. lōṭō	*f.* lōṭi
Plupf.	lōṭū ti			
Participle	lōṭi karī, having fallen			

idzṇā, come.

Fut.	ĕdz	-ūr	-ar	-ār	-ur	-ar	ār
Imperat.	idz	idzā					
Past Cond. &c.	idzdā						
Past Ind.	āwā						

nāṇā, go.

Fut.	nāṣh	-ū	-ū	-ū	-ī	-ī	-ī
Past. Ind.	nāṭhā						

tsālṇā, go.

Fut.	tsāl	-ū	-ū	-ū	-ī	-ī	-ī

Transitive Verbs.

tsīkṇā, beat, in general like *lōṭṇā*.

Past Ind.	Agent case of subject with *tsīkū*
Plupf.	„ „ „ „ „ *tsīkū ti*

dēṇā, give.

Fut.	dēūb
Past Ind.	dīnā

nīṇā, take.

Fut.	nīūb
Past	nīū

The future is a very interesting tense in Sainjī. There appear to be two complete forms *-ūr -ar -ār -ūr -ar -ār* and *-ū -ū -ū -ī -ī -ī*. Whether the *r* in the former is really part of the verb or not I do not feel sure. It may conceivably be a vocative ending referring to the person addressed at the time. A similar doubt suggests itself in connection with the ending *-b* for the 1st Sing. Fut. as in *dēūb*, I will give, *nīūb*, I will take, *tsīkūb*, I will strike; and the question arises whether this ending is found with intransitive verbs or not. It may be a mere dative suffix, *tsīkūb* being equivalent to *tsīkū ēūb*, I will strike him, or *tsīkū tābhā*, I will strike thee, &c. A comparison with the dialect spoken across the border in that part of Maṇḍī State which is near Maṇglaur suggests that this *b* is either an integral part of the verb or a Vocative ending, probably the latter, for we find in the Future of the intransitive verb *ge*,

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either *nāhũ bĕ, nāhũ bĕ, nāhũ bĕ, nāhũ bĕ, nāhĩ bĕ, nāhĩ bĕ,* or *nāhũ, nāhũ, nāhũ, nāhūmē, nāhĩ, nāhũ* (*nāhĩ?*) Like Inner Sirāji Saīnji has a feminine form for the 3rd per. pronoun and for *ŏŏ*, this.

The following words are those in which a difference between the two dialects is observable. Probably however some of these also may be found in Inner Sirāji. In the other words of the list Saīnji does not differ from Inner Sirāji.

bābā, father.
bhāī, elder brother.
bhāū, younger brother.
tshōr–ū, son.
–ī daughter.
jōe, jō, dzōō, wife.
bauiḷd, ox.
mhĕṣẖī, buffalo.
bhĕṛ, sheep.
kūttā, dog.
kukkaṛ, cock.
barēāḷā, cat.
paīr, foot.
ākkb, eye.
tsōṛā, hair.
mūṇḍ, head.
kāyā, body.
dzōt, hill, pass.
saũẽ, plain.
chēt, field.
rōṭī, bread.
gihũ (not kaṇk), wheat.
tshŏllī, maize.
graũ, village.
gāhr, būṇ, jungle.
ṣẖīkhā, meat.
tshāb, buttermilk.
dihāṛā, sun.
dzōtth, moon.
bagur, wind.
shōbhlā, beautiful.
rāmṛā, good.
baḍḍā, big.
haḷkā, hōtahā, small.
dāḷjī, lazy.
sutuāz, wise.
nikāmmā, ignorant.
ṭaṇḍā, swift.
ujjō, uthlā, high.
māṛā, ugly.
nīghā, hot.
mūhrā, sweet.
bōhū, much.
lōṭṇā, fall.
iĕdzṇā, come.
jhūṭṇā, drink.

NUMERALS.—

Cardinal.

1—iēk.
2—dūī.
3—ciṇ
4—tsār.
5—panz.
6—tshau.
7—satt.
8—aṭṭh.
9—nauū.
10—dass.
11—giārā.
12—bārā.

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NUMERALS—*continued.*

Cardinal.

13—tērā.	17—satārā.
14—tsauūdā.	18—ṭhārā.
15—pŏndrā.	19—ṇīh.
16—sōḷā.	20—bīh.

SENTENCES.

1. Tērā nā̃ kēs ? What is thy name ?
2. Ẽō ghōṛēr kētri ambar ? How much is this horse's age ?
3. Ẽkkhā kahā̃ Kaṣhmīrā taŋg kētrā dūr hōlā ? From here to Kaṣhmīr how far will it be ?
4. Tērē bābūr gharē kētrē laṛkē ? In thy father's house how many sons are there ?
5. Haū ādz baṛē dūrā zŏŋghē haṇḍī āwā. I to-day from very far on legs walking came.
6. Mērē tsātsēr bēṭā ēūr bēūhṇi sāŋghē bēā hōū. My uncle's son is married to his sister.
7. Gharē shittē ghōṛēr zin. In the house is the white horse's saddle.
8. Ẽūr piṭṭhi ūprē zin bŏnnhā. Upon its back bind the saddle.
9. Mōā ēūr bēṭā baṛā taikū. I beat his son much.
10. Dzōtār tsōṛē ūprē tsārā sō gā bākri. On the hill's top he is grazing cows and goats.
11. Ẽō buṭṭē hēṭhē sō bēthā ghōṛē ūprē. Under that tree he is seated on a horse.
12. Ẽūr bhāi apṇi bauīhṇi kā̃ baḍḍā. His brother is bigger than his sister.
13. Ẽūr mūl ḍhāē rupayyā. Its price is two and a half rupees.
14. Mērō bābū ēō hōtshē gharē raūhs. My father lives in that small house.
15. Ẽūb rupayyā dēā. Give him rupees.
16. Ẽā rupayyā ēū āgā mŏŋgā. Those rupees ask from him.
17. Ẽū rāmṛē kōri taikā rāṣhlē bi bŏnnhā. Beat him well and bind him with ropes.
18. Kūē kauhaū pauṇi kāḍḍhā. From the well draw water.
19. Maū jēhū teal. Walk before me.
20. Kāsrā laṛkā tā pitshē āwā ? Whose boy is coming behind you ?
21. Kāsū āgā tā̃ mūl mŏŋgū ? From whom hast thou bought ?
22. Graūr dukaunadārā āgā. From the shopkeeper of the village.

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KULUÎ. [Kuḷūi].

Nouns.

Masculine.

Nouns in -ā.

	Singular.	*Plural.*
N.	Ghōṛ-ā, horse	-ē
G.	-ē rā	as Sing.
D.A.	-ē bĕ	„
L.	-ē mŏnjhē, mānjē	„
Ab.	-ē na	„
Ag.	-ē	„

Nouns in Consonant.

N.	ghŏr, house	as Sing.
G.D.A.L.Ab.	ghŏr -ē rā *or* -ā rā, &c.	„
Ag.	-ē	„

Feminine.

Nouns in -i.

N.	bēṭ-i, daughter	as Sing.
G.D.A.L.Ab.	-i rā, &c.	„
Ag.	-iē	„

Nouns in Consonant.

N.	bēhṇ, sister	bēhṇ-i
G.D.A.L.Ab.	bēhṇ-i rā, &c.	-i rā, &c.
Ag.	-iē	-iē

Pronouns.

Singular.

	1st	2nd	3rd		ēh, this	
N.	haũ	tũ	sau		ēh	
G.	mērā	tērā	tēī rā (*f.* tĕssā rā)		ēī rā (*f.* ēssā rā)	
D.A.	mũbĕ, mũmē	taubĕ	„ bĕ	„ bĕ	„ bĕ (	„ bĕ)
Ab.	mõu	taun, tauna	„ na	„ na	„ na (	„ na)
Ag.	maī	taī	tēiē	tĕssĕ	ēiē	ēssē

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Plural.

N.	āssō	tussē	tō	ēh
G.	āssā rā	tussā rā, tūsrā	tinhā rā	inhā rā
D.A.	„ bĕ	tussa bĕ	„ bĕ	„ bĕ
Ab.	āssān, āssā na	tussān, tussā na	„ na	„ na
Ag.	āssē	tūssē, tussē	tinhē	inhē

For *bĕ* in the Dative and Accusative *wĕ* is also used.

kuṇ, who? G. kŏs rā Ab. kŏsan Ag. kūṇīē.

Others are *kī*, what? *kich*, something, anything.

Adjectives.

Adjectives used as nouns are declined as nouns. Adjectives qualifying nouns are not declined unless they end in *ā*, in which case the Oblique Singular and all the Plur. take *-ē*. Fem. Sing. and Plur *-ī*.

Comparison is expressed by means of *na*, from, than, as, *sẖōbhlā*, good, beautiful, &c., *ēi na sẖōbhlā*, more beautiful than this; *sēbbhi na sẖōbhlā*, more beautiful than all, most beautiful.

Demonstrative.	*Correlative.*	*Interrogative.*
aiṇḍā, like this	taiṇḍā, like that	kaiṇḍā, like what?
ētrā, so much or many.	tētrā, so much or many.	kētrā, how much or many?

Adverbs.

Most Adjectives may be used as Adverbs; when so used they agree with the subject of the sentence as above mentioned. The following is a list of the most important Adverbs other than Adjectives:—

(*Time.*)	(*Place.*)
aibbā, ēbbē, now,	ŏkkhē, here
tēbbē, then	tŏkkhē, there
kēbbē, when?	kŏkkhē, where?
auj, to-day	ŏkkhē tāī, up to here
sẖūī, to-morrow	ŏkkhan, from here
pŏrsẖī, day-after-to-morrow	ujjhē, jhāū, bhētī, up
tsōūthē, day after that	bhiāū, bun, bēūrē, down
bidz, yesterday	nēṛ, near
pharidz, pharaz, day before yesterday.	dūr, far
	āggē, in front

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(*Time.*)	(*Place.*)
tsōūthē, day before that	picchē, behind
kadhī, sometimes, ever	handar, inside
kadhī na, never	bāhar, outside

Others are *kībē*, why? *hō*, yes, *tshēkā*, *tshēkē*, quickly.

Prepositions.

The chief prepositions have been given in the declension of Nouns. Subjoined is a brief list of others.

pūrē, on the other side	tōirī tāī, for his sake, for him
wārē, on this side	tārī tāī, about thee (for thee, &c.)
mŏnjhē, bhittrē, within	mērē sāhī, like me
tāī, up to	tinhā rī dhīrē, towards them
pāndēh, upon	tōirē ōrīē pōrīē, round about it
hēṭhē, below	
mū āggē, beside me	
mū saŋghē, with me	

Verbs.

Auxiliary.

Pres.	I am, &c.	sā	sā	sā	sā	sā	sā	(*fem.* sī)
	or	sā (*f.* sā)	sā	sā	sī	sī	sī	
	or	hē (*f.* hē)	hē	hē	hē	hā	hā	
Pres.	Negative	āthī indecl.	nēh	āthī,	am not, is not, &c.			
Past	I was, &c.	thā (*f.* thī)	thā	thā	thē (*f.* thī)	thē	thē	
	or	tī	tī	tī	tī	tī	tī	

Intransitive Verbs.

dzhauṛnu, or jhauṛnu, fall.

Fut.	dzhauṛ -aū or -nu	-lā	-lā	-aū or -nu	-lē	-lē	
Imperat.	dzhauṛ	dzhauṛā					
Pres. Ind.	dzhauṛā sā. *dzhauṛā* is not inflected, *sā* is sometimes uninflected and sometimes changed to *sī* as above.						
Impf.	dzhauṛā tī or thā. *thā* inflected as above.						

For these two tenses *dzhauṛdā* (f.- ī pl -ē) *sā* and *dzhauṛdā thā* are sometimes found. The Neg. of *dzhauṛā sā* is *nēh dzhauṛdā āthī*.

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Past Cond.	dzhauṛdā
Past Ind.	dzhauṛū *f.* dzhauṛī pl. dzhauṛō
Pres. Perf.	dzhauṛū sā
Plupf.	dzhauṛū tī or thā
Participle	*dzhauṛīkē*, having fallen; *dzhauṛū hundā*, in the state of having fallen.

Some verbs show slight irregularities.

hōṇū, be, become.

Fut.	hōnu, &c.
Pres. Ind.	hōā sā
Past Cond.	hundā
Past Ind.	hūā

ēṇā, come.

Fut.	ēnnu ēllā, &c.
Imperat.	ē ējā
Pres. Ind.	ēzā sā
Past Cond.	ēndā
Past Ind.	āū *f.* āī Pl. āō
Participle	āīkē, having come

nŏṣẖṇā go.

Past Ind.	nŏṭṭhā

jāṇā, go.

Past Ind.	gōā
Participle	jāīkē, having gone

bĕṣẖṇā, sit.

Past Ind.	bēṭṭhā

Transitive Verbs.

mārnā, beat, strike, for the most part like *dzhauṛnu*.

Past Ind.	*mārū* with agent case of subject, *mārū*, agreeing with object.
Pres Perf.	*mārū sā* with agent case of subject, *mārū sā* agreeing with object.
Plupf.	*mārū tī* (*thā*) with agent case of subject, *mārū tī* (*thā*) agreeing with object.

Some of the following common verbs are slightly irregular:—

khāṇā, eat.

Fut.	khānnu
Past Cond.	khāndā
Pres Ind.	khāā sā
Past Ind.	khāū

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piṇā, drink.

Fut.	pinnu
Past Cond.	piudā
Pres Ind.	piā sā
Past Ind.	piū

dēṇā, give.

Fut.	dēnnu
Past Cond.	dēndā
Pres. Ind.	dēā sā
Past Ind.	dhīnā

lēṇā, take.

Fut.	lēnnu
Pres. Ind.	lēā sā
Past Ind.	lēū

kērnu, do, make.

Fut.	kērnu
Pres. Ind.	kērā sa
Past	kērū

jāṇṇā, know.

Past	jāṇū

āṇā, bring.

Fut.	ānnu
Pres. Ind.	āṇā sā
Past Ind.	āṇū

nēṇā, take, take away.

Fut.	nēnnu
Pres. Ind.	nēā sā
Past Ind.	uēū

The Infinitive may end in either *ū* or *ā*.

For the Imperat. Sing. a polite form in *-ēīt* is often used, *mārēīt*, be pleased to strike; *dzhaṛēīt*, be pleased to fall. This corresponds to Panjābī *ḍiggṯ*, Urdu *giriyō*, be pleased to fall.

The *sā* of the Auxiliary Pres. is sometimes joined to the participle in the Pres. Ind. with the *ā* omitted; thus, *baṛē tshēkē hŏṇḍās*, he or she walks very quickly.

A passive participle is used to express ability:—*mērē bōllē nēh pŏṛhīdā*, I cannot read. Panjābī, *mērē kōḷō nēhṯ paṛhīdā*.

"Where were you?" or "Where wert thou?" is capable of being expressed in several ways, *tussē kŏkkhē* (or *kau*) *tiē* or *tiṛē*, where were you? *tū kŏkkhē* (or *kau*) *tiē* or *tiṛē*, where wert thou? *kŏkkhē tīnē* (without *tussē*) where were you?

The form of the Verb with *-rē* does not appear to be used in

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addressing a woman. I do not feel sure of the meaning of these suffixes. They will well repay investigation, and doubtless there are more of them. *ṛā*, appears to be some particle of address, which one may use to a man, but not to a woman; cf. Panjābī *ōē*, which is used by men in speaking to men. The *-nē* in *tīnē* is apparently a suffix having the force of *tussē*, and rendering unnecessary the employment of *tussē*; cf. Panjābī *jē*. *ṛē* may be the same as Hindī *rē*; cf. also the *r* in the Sainjī Future tense.

Of the two verbs meaning go, *jāṇā* is used in composition with other verbs. *Nŏsẖṇa* is used alone for 'going,' though it also enters into composition.

List of Common Nouns, Adjectives and Verbs.

bāb, bābū, father.
ammā̆, yā, mother.
bhāi, brother.
dāi, elder sister.
bēhṇ, bhāū, younger sister.
bēṭā, son.
bēṭi, daughter.
khasm, husband.
lāhṛi, dzōi, jō, wife.
mard, man.
bēṭṛi, woman.
ṣẖōhr-ū, boy.
-i, girl.
puhāl, pl. uāl, shepherd.
guāḷā, cowherd.
tsōr, thief.
ghōṛ-ā, gōhṛ-ā, horse.
-i, -i, mare.
bŏḷd, bauld, ox.
gāi, cow.
maīṣẖi, mhaīṣẖi, buffalo.
bŏkr-ā, goat (he).
-i, „ (she).
bhēḍ, sheep
kūtt-ā, kutt-ā, dog.
-i, -i, bitch.
gāhi, ghāi, rich, bear.
barāg, leopard.
gaddhā, gŏddhā, ass.
kukk-aṛ, cock.
-ṛi, hen.
brāḷ-ā, cat (male).
-i, „ (female).
ūṭ, camel.
cíṛū, bird.
hāthi, elephant.
hŏth, hāth, hand.
dzŏggā, foot.
nāk, nose.
ŏcchi, eye.
mũh, face.
dŏnd, tooth.
kŏnn, ear.
ṣẖîr, hair.
muṇḍ, head.
dzibbh, tongue.
pēṭ, stomach.
piṭṭh, back.
jēū, body.
kāgad, book.
kalam, pen.
māndzā, bed.
ghŏr, house.
naui, river.
nāḷ, stream.
ḍāg, ḍhŏg, hill.

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LIST OF COMMON NOUNS, ADJECTIVES AND VERBS—*continued.*

pŏddhrā, plain.
chēt, field.
rōṭṭi, bread.
pāṇī, water.
kŏṇak, wheat.
chŏllī, maize.
buṭṭā, tree.
grā, village.
shaihr, city.
bŏṇ, jungle.
mŏcchī, fish.
bŏtt, way.
phŏḷ, fruit.
shikhā, meat.
duddh, milk.
ḍānnā, ḍannā, egg.
ghī, ghī.
tēl, oil.
chāh, buttermilk.
dhiāṛ, day.
rāt, rāc, night.
dhiāṛā, sun.
dzŏth, dzuth, moon.
tārā, star.
biānnā, wind.
gāsh, rain.
dhuppā, sunshine.
bhrōṭṭū, load.
bījā, seed.
lōhā, iron.
rāmṛo, shōbhlā, kharā, good
būrā, bad.
bŏḍḍā, big.
hōtshā, hōcchā, small.
āḷsī, lazy.
gaṇḍū, wise.
nikammā, āḷsī, foolish.
tshēka, takṛa, swift.
ticchā, sharp.
uthṛā, high.
shōbhlā, beautiful, clean.
māṛā, ugly.
ṭhŏṇḍā, cold.
tŏttā, hot.
miṭṭhā, sweet.
shēttā, white.
ciṭṭhā, cĭṭṭhā, black.
thōṛū, little.
bōhū, much.
hōṇā, be, become.
ēṇā, come.
jāṇā, dzāṇā, go.
nŏshṇā, go, run.
bĕshṇā, sit.
lēṇā, take.
dēṇā, give.
dzhauṛnā, jhauṛnā, fall.
uṭṭhṇā, rise.
kharā hōṇā, stand.
hĕrnā, see.
khāṇā, eat.
pīṇā, drink.
galāṇā, bōlṇā speak, say.
sauṇā, sleep.
kērnā, do.
rauhṇā, stay, remain.
mārnā, beat.
pachĕāṇṇā, recognise.
pujjṇā, arrive.
nŏshī jāṇā, run away.
baṇāṇā, make.
sḷadṇā, call.
ḍhuṇṇā, mēḷṇā, meet, be obtained.
sikkhṇā, dzāṇṇā, learn.
pŏṛhnā, read.
likhṇā, write.
marnā, die.
shūṇṇā, hear.
phirī ēṇā, return.
bauhṇā, flow.
lŏṛnā, fight.

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LIST OF COMMON NOUNS, ADJECTIVES AND VERBS—*continued.*

jittṇā, win.	piāṇā, give to drink.
hārnā, be defeated.	ṣhiṇčāṇā, cause to hear.
ṣhōṭṇā, throw, sow.	tsŏrnā, graze.
bŏḷd juṇḍṇō, plough.	tsārna, cause to graze.
khiāṇā, give to eat.	lummā pauṇā, lie down.

NUMERALS.

Cardinal.

1—ēk.	12—bārā.
2—dūi.	13—tēhrā.
3—cin.	14—cōūdā.
4—tsār.	15—pandrā.
5—pŏnj.	16—sōḷā.
6—chau.	17—satārā.
7—satt.	18—ṭhārā.
8—ŏṭṭh.	19—ṇ̄ih.
9—nōū.	20—bih.
10—dŏṣh.	100—ṣhaunū.
11—giārā.	

Enumeration is by twenties up to a hundred.

SENTENCES.

1. Tērā nā̃ ki rē? What is thy name?

2. Ēī ghōṛē ri kētri umbar sā? How much is the age of this horse?

3. Ökkha na Kaṣhmīr kētni dūr hā? From here how far is Kaṣhmīr?

4. Tūsrē babbē rē ghŏrē kētrē bēṭē hē? In your father's house how many sons are there?

5. Haū auj dūrā na hŏṇḍi āō. I have come walking to-day from very far.

6. Mērē tsātsē (cācē) rē bēṭē tēiri bēhṇi saṇgē biāh kērū. My uncle's son made a marriage with his daughter.

7. Ghŏrā na ṣhēttē ghōṛē ri kāṭhī hē. In the house is the white horse's saddle.

8. Tēī ri piṭṭhī pāndēh kāṭhī kŏṣhā. Bind the saddle on his back.

9. Maī tēirē bēṭē bē bōhū mārū. I beat his son much.

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10. Sau baṛē ḍhaugā nā gōrū bhēṛ cārā sā. He on the big hill is grazing cows and sheep.

11. Sau buṭṭē hēṭh ghōṛē pāndēh bēṭṭhā hundā hē (sā). He under that tree was seated on a horse.

12. Tēirā bhāī apṇī baihṇī na bŏḍḍā hē (sā). His brother is bigger than his sister.

13. Tēirā mūl ḍhāī rupayyē sā. Its price is two and a half rupees.

14. Mērā bāpū hōechē ghŏrā na rauhās. My father lives in a little house.

15. Ēī bē ēh rupayyā dēī dēā. Give this rupee to him.

16. Tēīna rupayyā mōṇgī āṇā. Ask and bring rupees from him.

17. Tēībē rāṇṛē mārīkē rŏshīē bŏnnhā. Having beaten him well bind him with ropes.

18. Bāī na pāṇī kŏṛhā. Draw water from the spring.

19. Mērē āggē tsōl. Walk before me.

20. Taun pichē kōsrā shōhrū ēndā sā? Whose boy is walking behind thee?

21. Taī kōsan mullē lēū? From whom didst thou buy it?

22. Grāuṁ rē ēksī dukāndāra na lēū. I took (bought) it from a shopkeeper of the village.

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THE DIALECTS OF MANDI AND SUKET,

BY

The Revd. T. Grahame Bailey, B.D., M.R.A.S.

INTRODUCTION.

Maṇḍī and Sukēt are two important states lying between Simla and Kāṇgṛā proper with Kulū for their eastern boundary. They form part of the central linguistic wedge between Camba and the Simla States, it being noticeable that north of Kāṇgṛā and south of Sukēt certain linguistic peculiarities are found which are not observed in the central area. The future in *l* alluded to in the Introduction to the Camba Dialects (see Appendix to Gazetteer of Camba State) is a good example of this. In the central wedge the future is in *g* or *gh*, whereas to the north and south and east it is in *l*.

The main Maṇḍī dialect is rather widely spread. It is found with very little change over all the western and northern portions of the State. It is also spoken in the capital, and extends without much variation southwards into Sukēt. In the following pages a grammar of this dialect is given, followed by brief paradigms to illustrate the northern dialects. The centre of North Maṇḍēāḷī may be taken to be Jhaṭiṇgṛī half-way between Sultānpūr and Pālampūr. Chōṭṭā Baṇghāḷī, as alluded to in the following pages, is spoken in that portion of Chōṭṭā Baṇghāḷ which lies in the extreme northern portion of Maṇḍī State. In the south-east portion of the State called Maṇḍī Sirāj the dialect spoken is still Maṇḍēāḷī, but it shows resemblances to Inner Sirajī, the dialect of the northern half of the Sirāj Taḥṣīl of Kulū.

In Maṇḍēāḷī the genitive is formed by the postposition *rā*, the Dative by *jō*, and the Ablative by *gē* or *thē*.

Although the dialect shows many traces of the influence of Panjabī, it keeps clear of that influence in the Plural of nouns, which is in the Oblique generally the same as the Singular except in the Vocative case. In parts of the State we have the special Fem. Oblique form for 3rd Pers. Pronouns so characteristic of Kulū and the Simla States. The future is either indeclinable in —*ṇg* or declinable in—*ghā*.

The Pres. Part in composition is indeclinable, as *karā hā*, is doing, which reminds us of the Kashmiri participle *karʷn*. Another

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resemblance to Kashmiri is in the confusion between *e* and *ye*. Thus we find *tĕs* used interchangeably with *tyĕs*, *ĕs* with *yĕs*, *ēṭṭhī* with *iēṭṭhī* (*yēṭṭhī*). The interchange of *s* and *h* finds frequent exemplification in the hill states, *e.g.*, in the Pres. Auxiliary *hā* and *sā* or *āsā*. See the dialects passim.

Maṇḍĕāḷī has a Stative Participle in—*īrā*, thus *paīrā*, in the state of having fallen, *pīṭīrā*, in the state of having been drunk. The peculiarity of the verb *bāhṇā*, beat, has been alluded to under the Verb in Maṇḍĕāḷī and Chōṭā Baṅghāḷī, and under the latter dialect will be found a reference to an interesting undeclined participle used in the Passive to give the sense of *ability*.

In Sukēt there are said to be three dialects—Pahāṛ, Ḍhar and Bahal, but this is obviously an over-refinement. I have not had an opportunity of studying them at first hand, and therefore make the following remarks with some reserve.

The Singular of nouns is practically the same as in Maṇḍĕāḷī, but in the Plural Panjābī influence is shown in the Oblique termination—*ā*. The Agent Plural, however, ends in —*īā*. *thā* is used for the Ablative postposition, *gā* being generally kept for the purpose of comparison of Adjectives. The pronouns are almost the same as in Maṇḍĕāḷī.

In Verbs we find that the Ḍhar dialect resembles Panjābi in its Pres. Part. in—*dā*, and in its Past Part. in—*ĕā*. The Bahal dialect has its Pres. Indic. like Maṇḍĕāḷī, as *mārā hā*, but in the Imperfect has the peculiar double form, *mārā hā thā*, he was beating, *mārā hē thē*, they were beating. The Sukētī dialects make their future in *gh* and possibly *g* or *ŋg*, and have the Stative Participle in—*īrā*, as *mārīrā*, in the state of having been beaten. The Auxiliary Present and Past is the same as in Maṇḍĕāḷī.

The system of transliteration is that of the Asiatic Society of Bengal. *ĭ* denotes the sound half-way between *i* and *ĭ*, *u* italicised in a word printed in ordinary type is half-way between *u* and *ū*; *eu* similarly italicised represents the sound of *e* in French *je*; *c* is the sound of *ch* in *child*, *ch* is the corresponding aspirate.

T. Grahame Bailey.

25th February, 1905.

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MAṆḌEĀLĪ. [Maṇḍēāḷī]

Nouns.

Masculine.

Nouns in -ā.

	Singular.	*Plural.*
N.	ghōṛ-ā, horse	-ē
G.	-ē rā	as Sing.
D.A.	-ē jō	,,
L.	-ē manjhā	,,
Ab.	-ē gē, thē	,,
Ag.	-ē	,,
V.	-ĕā	-ĕō

Nouns in a Consonant.

	Singular.	*Plural.*
N.	ghar, house	as Sing.
G.D.A.L.Ab.	ghar-ā, rā, &c.	
Ag.	-ē	,,
V.	-ā	-ō

Nouns in -ī.

N.	hāth-ī, elephant	as Sing.
G.D.A.L.Ab.	-ī rā, &c.	,,
Ag.	-īē	,,
V.	-īā	-īō

Nouns in -ū, such as *hindū*, Hindu, are declined like those in -ī *bāb*, father, is declined like *ghar*, except that the second *b* is doubled before any additions.

Feminine.

Nouns in -ī.

N.	bēṭ-ī, daughter	as Sing.
G.D.A.L.Ab.	-ī rā &c.	,,
Ag.	-īē	,,
V.	-īā	īō

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Nouns in a Consonant.

	Singular.	*Plural.*
N.	baih–ṇ.	ṇī
G.D.A.L.Ab.	–ṇī rā &c.	as Sing.
Ag.	–ṇīō	,,
V.	–ṇī	–ṇīō

Pronouns.

Singular.

	1st	2nd	3rd	ēh, this.
N.	haũ	tũ	sō	ēh
G.	mērā	tērā	tēs rā (or tyēs or tis)	ēs rā (yēs)
D.A.	mẽjō	tũjō	,, &c.	,, &c.
L.	mẽ bhīttar, manjhā	tuddh &c.	,,	,,
Ab.	māthō	tutthō	,,	,,
Ag.	maĩ	taĩ	tinō	inō

N.	āssō	tussō	sēō	ēh
G.	āssā rā, mhārā	tussā rā	tinhā rā	inhā rā
D.A.	āssā jō	,, &c.	,, &c.	,, &c.
L.	,, &c.	,,	,,	,,
Ab.	,,	,,	,,	,,
Ag.	āssō	tussō	tinhō	inhō

	Singular.		*Plural.*	
N.	kuṇ, who,	jō, who,	kuṇ	jēō
Obl.	kēs, &c.	jēs, &c.	kīnhā	jīnhā
Ag.	kūnō	jinō	kīnhō	jinhō

kyā, what? has Obl. *kiddhī*.

Other pronouns are *kōī*, someone, anyone, *kich*, something, anything, *har kōī*, whosoever, *har kich*, whatsoever.

Adjectives.

Adjectives used as nouns are declined as nouns, but adjectives qualifying nouns have the following declension:—All adjectives ending in any letter other than *ā* are indec. Those ending in *–ā* have Obl. *–ē*.

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Pl. –ā, indec. Fem. –ī indec. It should be noted that the genitives of nouns and pronouns are adjectives coming under this rule.

Comparison is expressed by means of *gē*, from, than, as *kharā*, good, *ēs gē kharā*, better than this, *sabbhī gē kharā*, better than all, best.

Demonstrative.	*Correlative.*	*Interrogative.*	*Relative.*
ēṛhā, like that or this	tēṛhā, like that or this	kēṛhā, like what?	jēṛhā, like which
itnā, so much or many	titnā, so much or many	kitnā, how much or many?	jitnā, as much or many

Adverbs.

Most adjectives can be used as adverbs. They then agree with the subject of the sentence. The following is a list of the most important adverbs other than adjectives:—

Time.	*Place.*
ēbbē, huṇ, now	ētthī, here
tēbbē, then	tētthī, there
kēbbē, when?	kētthī, where?
jēbbē, when	jētthī, where
āj, to-day	ētthī tikkī, up to here
kāl, to-morrow	iētthī tē, from here
dōthī, to-morrow morning	ūprā, up
parsī, day after to-morrow	bun, down
cauthē, day after that	nēḍē, near
kāl, yesterday	dūr, far
parsī, day before yesterday	aggē, in front
cauthē, day before that	picchē, behind
kadhī, sometimes, ever	bhittar, inside.
kadhī na, never	bāhar, outside
kadhī kadhī, sometimes	

Others are *kī*, why, *idhī vē kaṭṭhē*, for this reason, *hā*, yes, *sittē*, quickly.

Prepositions.

The commonest prepositions have been given in the declension of

nouns. Subjoined is a brief list of others. The same word is often both a preposition and an adverb.

pār, beyond
wār, on this side
whittar, manjhē, manjh, within
prallē, upon
hēṭh, below
tīkā tikkī, up to
mẽ nēḍē, beside me
mẽ sāṇgī, with me
tēsjō, for him
tērē kaṭṭhē, about thee
mẽ sāhī, āssā sāhī, like me, like us.
tinhā bakkhā, towards them
tētāge prānt, after that
idhī rē ōrē parē, round about it
tūssa barābar, equal to you
māthē partēg, apart from me

Verbs.

Auxiliary.

Pres.	I am &c.	Sing. hā,	*f.* hī,	Plur. hē,	*f.* hī.
Past	I was &c.	Sing. thā,	*f.* thī	Plur. thē	*f.* thī.

Intransitive Verbs.

pauṇā, fall.

Fut	Sing. paũgh –ā *f.* –ī Pl. –ē *f.* –ī, also pauṇg indecl.
Imperat.	pau pauā
Pres. Indic.	paũẽ indec. with hā, *f.* hī. Pl. hē, hī
Impf. Indic.	„ „ „ thā, thī, thē, thī
Past Cond.	paund-ā (–ī –ē –ī)
Past Indic.	pēā *f.* pēī
Pres. Perf.	pēā hā, &c.
Plupf.	pēā thā, &c.
Participle	*paiīkā*, having fallen, *paundē hī*, on falling, *paīrā*, in the state of having fallen, *paundā*, while falling, *pauṇēwāḷā*, faller or about to fall.

Some verbs have slight irregularities.

hōṇā, be become.

Fut.	hũghā or hũṇg
Pres. Ind.	hũẽ hā
Past Cond.	hundā
Past Indic.	hũā

auṇā, come.

Fut.	āũghā or āuṇg
Pres. Indic.	āũẽ hā

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Past Cond.	aundā
Past Indic.	āyā
Participle	*āīkē*, having come, *āīrā*, in the state of having come.

jāṇā, go.

Imperat.	jā jā
Pres. Indic.	jāhṝ hā
Past Cond.	jāndā
Past Indic.	gēā
Participle	*jāīkē*, having gone; *gēīrā*, in the state of having gone.

raihṇā, remain.

Fut.	rahaŋghā or rahaŋg
Imperat.	raih rahā
Pres. Ind.	rahṝ hā
Past	rēhā

baiṭhṇā, sit.

Fut.	baiṭhghā or baiṭhaŋg
Past Cond.	baiṭhdā

Transitive Verbs.

mārnā, beat, strike, in general like *pauṇā*.

Fut.	mārghā or māraŋg
Pres. Indic.	mārṝ hā
Past Cond.	mārdā
Past Ind.	mārĕā, with agent case of subject, mārĕā agreeing with object.
Pres. Perf.	mārĕā hā, with agent case of subject, mārĕā hā agreeing with object.
Plupf.	mārĕā thā, with agent case of subject, mārĕā thā agreeing with object.
Participle	mārīrā, in the state of having been beaten.

The passive is formed by using the past part. *mārĕā*, with the required tense of *jāṇā*, go, *mārĕā jāṇā*, be beaten. The passive is not very common.

The following are slightly irregular:—

khāṇā, eat.

Fut.	khṝghā or khāŋg
Pres. Indic.	khāhṝ hā
Past Indic.	khādhā
Participle	khādhīrā, in the state of having been eaten.

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pīṇā, drink.

Past	pītā
Participle	pīṭīrā, in the state of having been drunk.

dēṇā, give.

Pres. Ind.	dēhẽ hā
Past	dittā
Participle	dittīrā, in the state of having been given.

laiṇā, take.

Fut.	laŋghā or laŋg
Pres. Indic.	lahẽ hā

karnā, do.

Past	kītā

lẽauṇā, bring, like *auṇā*, but

Past	lẽī āyā

lẽī jāṇā, take away, like *jāṇā*.

There is a noticeable peculiarity about the past of *bāhṇā*, beat strike. (Fut. *bāhaŋghā*, *bāhaŋg*). The past is always used in the Fem. I beat him is *maĩ tẽsjō bāhī*. Apparently the verb is in agreement with some fem. noun not expressed. The understood word would naturally have the meaning of 'blow.' See also under the Baŋghāḷī dialect.

Compound Verbs.

Habit, Continuance, State.

I am in the habit of falling, *haũ paiā karẽ hā* (compounded with *karnā*, do).

I continue falling, *haũ paundā rahẽ* (compounded with *raihṇā*, remain).

I am in the act of falling, *haũ paundā lagīrā hā* (compounded with *laggṇā*, stick).

List of Common Nouns, Adjectives and Verbs.

ghōṛā, horse.	biāhū, husband.
bāb, bāpū, father.	lāṛī, wife.
māī, mother.	mardh, man.
bhāī, brother.	janānē, women.
bōbbō, elder sister.	maṭṭhā, boy.
baihṇ, younger sister.	maṭṭhī, girl.
gābhrū, beṭā, son.	puhāl, shepherd.
bēṭī, daughter.	cōr, thief.

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LIST OF COMMON NOUNS, ADJECTIVES AND VERBS—*Continued.*

ghōṛā.
ghōṛī, mare.
baḷd, ox.
gāī, cow.
mhaīs, buffalo.
bakr-ā, he-goat.
-ī, she „
bhēḍ, sheep.
kutt-ā, dog.
-ī, bitch.
rīcch, bear.
barāgh, leopard.
gaddhā, ass.
sūr, pig.
kūkk-aṛ, cock.
-ṛi, hen.
bīll-ā, cat (male).
-ī, „ (female).
ūṭ, camel.
panchī, paṇkhērū, bird.
īl, kite.
hāthī, elephant.
hāth, hand
pair, pāō, foot.
nāk, nose.
hākkhī, eye.
mūh, face.
dānd, tooth.
kān, ear.
saruāḷ, kēs, hair.
mūṇḍ, sīr, head.
jībh, tongue.
pīṭh, back.
pēṭ, stomach.
sarīr, body.
pōthī, book.
kalam, pen.
mānjā, bed.
ghar, house.
daryāō, river.
khāḍ, stream.
dhārā, hill.
pādhar, plain.
ḍōhrī, field.
rōṭī, bread.
pāṇī, water.
kaṇak, wheat.
challī, maize.
ḍāḷ, tree.
ṛāō, village.
nagar, city.
baṇ, jungle.
macchī, fish.
paiṇḍā, way.
phaḷ, fruit.
māss, meat.
duddh, milk.
battī, ānnī, egg.
ghīū, ghi.
tēl, oil.
chāh, buttermilk.
dhiāṛā, day.
rāt, night.
sūrj, sun.
candarmā, moon.
tāra, star.
bāgar, wind.
pāṇī, barkhā, rain.
dhūppā, sunshine.
gird, stormy wind.
bhārā, load.
biū, seed.
lōhā, iron.
kharā, good.
burā, bad.
baḍḍā, big.
halkā, little.
dalidrī, lazy.
akliwāḷā, wise.
bhacēāḷ, foolish.
tātā, swift.
painā, sharp.

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LIST OF COMMON NOUNS, ADJECTIVES AND VERBS—*Continued.*

ucca, high.
gōrā, kharā, beautiful.
kubhadrā, ugly.
ṭhaṇḍā, cold.
tāttā, hot.
guḍlā, mīṭṭhā, sweet.
hacchā, clean.
ghaṭ, little.
bahut, much.
hōṇā, be, become.
auṇā, come.
jāṇā, go.
baiṭhṇa, sit.
laiṇā, take.
dēṇā, give.
pauṇā, fall.
uṭhṇā, rise.
khaṛnā, stand.
dēkhṇā, see.
khāṇa, eat.
pīṇā, drink.
bōlṇā, say.
sauṇā, sleep, lie down.
karna, do.
raihṇā, remain.
bāhṇā, mārnā, beat.
pachāṇṇā, recognise.
bujjhṇā, know.
pujjṇā, arrive.
dauṛnā, run.
nhassī jāṇā, run away.
baṇāṇā, make.
thaiṇā, place.
sādṇā, call.
mīlṇā, meet.
sikkhṇā, learn.
paṛhṇā, read.
likhṇā, write.
marnā, die.
suṇṇā, hear.
haṭṇā, turn.
haṭī auṇā, return.
beuhṇā, flow.
laṛnā, fight.
jittṇā, win.
hārnā, defeated.
calējāṇā, go away.
bāhṇā, sow.
haḷ bāhṇā, plough.
khuāṇā, cause to eat.
piāṇā, cause to drink.
suṇāṇā, cause to hear.
cugṇā, graze.
cārnā, carāṇa, cause to graze.

NUMERALS.

Cardinal.

1—ēk.
2—dūī.
3—trāē.
4—cār.
5—pānj.
6—chau.
7—sāt.
8—āṭh.
9—nau.
10—das.
11—gyārā.
12—bārā.
13—tēhrā.
14—caudā.
15—pandrā.
16—sōḷā.
17—satārā.
18—ṭhārā.

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NUMERALS—*continued.*

Cardinal.

19—unnī.	67—satāhaṭ.
20—bīh.	69—aṇhattar.
27—satāī.	70—sattar.
29—aṇattri.	77—satōtar.
30—trīh.	79—uṇāsi.
37—satattrī.	80—assī.
39—antuāḷī.	87—satāsi.
40—cāḷī.	89—nauūā.
47—satāḷī.	90—nabbā.
49—aṇaunjā.	97—satānūā.
50—panjāh.	100—sau.
57—sataunjā.	200—dūī sau.
59—aṇāhaṭ.	1,000—hajār.
60—saṭṭh.	100,000—lakkh.

Ordinal.

1st, paihlū.	paihlī bārī, first time.
2nd, dujjā.	dujjī „ second time.
3rd, trijjā.	ēk gūṇā, onefold.
4th, cauthā.	das gūṇā, tenfold.
5th, panjūā.	āddhā, half.
6th, chaṭṭhūā.	paunō dūī, 1¼.
7th, satūā.	sawā dūī, 2¼.
10th, dasūā.	ḍhāī, 2½.
50th, panjāhūā.	ḍōḍh, 1½.

sāḍḍhē cār, 4½.

SENTENCES.

1. Tērā kyā naō hā? What is thy name?

2. Ēh ghōṛā kitnī barsā rā hōā? How old is this horse?

3. Yētthī gē Kasmīr kitnā kū dūr hā? From here how far is Kashmir?

4. Tērē bābbē rē ghrā kitnē gābhrū hē? In thy father's house how many sons are there?

5. Āj haū baṛē dūrā gē haṇḍikē āyā. To-day I from very far have walking come.

6. Mērē cācā rā gābhrū tēsrī baihṇī sāūgē biāhā hūīrā. My uncle's son is married to his sister.

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7. Gharā sufēdā ghōṛē rī jīn hī. In the house is the white horse's saddle.

8. Ēsrī piṭṭhī prallē jīn kasī dēā. On his back bind the saddle.

9. Maī tĕsrē gābhrū jō bauht bāhī. I beat his son very much.

10. Uppūr dhārā rē sīrē par gāē bakrī cārā hā (*or* carāē karē hā *or* carāndā lagirā hā). Above on the top of the hill he is grazing cows and goats (or is in the habit of grazing, or is now grazing).

11. Sē tĕs ḍāḷā hēṭh ghōṛē prallē baiṭhirā. He under that tree is seated on the horse.

12. Tĕsrā bhaī apṇī baihṇī gē baḍḍā. His brother is bigger than his sister.

13. Tisrā mul ḍhāī rupayyā hē. Its price is two and a half rupees

14. Mērā bāb tĕs halkē gharā whittar (manjh) rahē hā. My father lives in that small house.

15. Tisjō inhā rupayyē dēī dēā. Give him these rupees.

16. Tinhā¦ḍhabbē tĕsti lēī lā. Those pice take from him.

17. Tisjō bauht mārikē rassī kē bannhā. Having beaten him well bind him with ropes.

18. Khūē gē pāṇī kaḍḍh. Take out water from the well.

19. Māthē aggē calā. Walk before me.

20. Kĕsrā gābhrū tuddh picchē aundā lagirā? Whose son is coming behind you?

21. Sē tussē kistē mullē lēā? From whom did you buy that?

22. Grāwē rē hatṭiwā¦ē gē lēā āssē mullā. We bought it from a shopkeeper of the village.

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NORTH MAṆḌĔĀLĪ.

Only those points are noted in which North Maṇḍĕāḷi differs from Maṇḍĕāḷi proper.

Nouns.

The Ablative is formed with *gē*, from.

dēd, sister, is thus declined :—

	Singular.	*Plural.*
N.	dēd	dēdd –ā
G.D.A.L.Ab.	dēdd –ā rā, &c.	–ā, &c.
Ag.	–ē	–ē

Pronouns.

Singular.

	1st	2nd	3rd	ēh, this
N.	...	tū	...	...
G.	...	...	fem. tĕssā rā	ēsrā *f.* ēssārā
D.A.	munjō	tujō	...	...
L.	...	...	...	...
Ab.	maĪgē	tuddhgē	...	...
Ag.	...	taĪ	tinīē, tinē, *f.* tĕssē	inīē, inē, *f.* ĕssē

Plural.

N.	...	...	tĕē
G.	mhārā	thārā	tinhārā
Ag.	āssē	tussē	tinhē

kuṇ, who? Ag. s. *kuṇīē*.
jō, who, Ag. s. *jinīē*.
kōī, someone, anyone, Ag. *kĕēī*.

Adjectives.

Demonstrative.	*Correlative.*	*Interrogative.*	*Relative.*
ēhṛā, like this or that	tēhṛā	kēhṛā	jēhṛa
ētrā, so much or many	tētrā	kētrā	jētrā

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ADVERBS.

pŏrs̲hī, day after to-morrow or day before yesterday.	upl̤rau, up
	bunhā, down
ētthī tāū̃, up to here	nēr̤, near
ētthī gē, from here	bhittar

PREPOSITIONS.

andhar, bic, within	maĩ nēr̤ē, beside me
thāllē, below	maĩ kannē, with me
tāū̃, up to	

VERBS.

Auxiliary.

Pres.	1st Sing. hē,	3rd s. hā or hē	
Past	thīā Pl. thīē	*f.* thī.	

Intransitive Verbs.

pauṇā, fall.

Past	paiēā,	*f.* paiī	Pl. paiē
Participle	paiīrā hōā, in the state of having fallen		

hōṇā, be, become.

Past	hōā

auṇā, come.

Fut.	aũghā
Imper.	ā ā

jāṇā, go.

Fut.	jaṇghā
Imperat.	jā jāā

rāhṇā, remain.

Fut.	rāhṇghā
Imper.	rāh rāhā
Past Cond.	rāhndā
Past Ind.	rēhā

baṭhṇā, bas̲hṇā, sit.

Past	baṭṭh

Transitive Verb.

dīṇa, give.

Fut.	dīghā
Past Cond.	dīndā
Past	dittā

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lēṇā, take.

Fut.	lēgha, laū
Past Cond.	lēnda
Past Ind.	lēā

galāṇā, say.

Past	galāyā

jāṇṇā, know.

Past	jāṇēā

lēī auṇā, bring, like auṇā.

The future does not appear to have the indecl. form found in Manḍēāḷī, proper, *e.g.*, *pauyg*, *mārayg*. The 1st S. however has an alternative form in -ū, as *pauū*, *bāhū*, I shall fall, strike.

The partic. faller or about to fall, &c., dispenses with the ā in the middle: thus, *mārnwāḷā* or *bāhṇwāḷā*, striker.

The past cond. is used for the present Indic., very commonly in negative sentences and occasionally in affirmative sentences.

bābbā, father.
īj, mother.
bharĕāṛū, bhāī, brother.
beuībṇ, sister.
dēd, elder sister.
bēbbī, younger sister.
māhṇū, man.
māhtimī, woman.
bŏld, ox.
kūtt-ā, dog.
-ī, bitch.
gāddhā, ass.
sūṇgar, pig.
pair, foot.
shir, hair.
pyēṭ, stomach.
piṇḍā, body.
kāgad, book.
nāḷ, stream.
pahāṛ, hill.
bāgṛī, field.
shaihr, city.
jaṇgal, jungle.
mhachḷī, fish.
paiṇḍā, way.
phŏḷ, fruit.
dūddh, milk.
āṇḍā, egg.
ghēū, ghī.
bāk, strong wind.
bējā, seed.
bāṇkā, fine, good, &c.
bŏḍḍā, big.
dariḷdī, lazy.
sĕāṇā, wise.
gūār, ignorant.
ṭhŏṇḍā, cold.
matā, much, many.
baṭhṇā, bashṇā, sit.
galāṇā, say.
rāhṇā, remain.
paūhcṇā, arrive.
nhaṭhṇā, nhāshṇā, run.
bōlṇā, call.
shikkhṇā, learn.
shuṇṇā, hear.
calē auṇā, return.
baihṇā, flow.
khiāṇā, cause to eat.
shuṇāṇā, cause to hear.

lēṭṇā, lie down.

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Numerals.

Cardinal.

3—trāi.	59—ṇāhaṭ.
6—chīā.	60—shaṭṭh.
7—sātt.	69—ṇhattar.
13—tārā.	77—satattar.
29—nattrī.	79—nuāsi.
39—aṇtūāḷī.	90—nabbā.
49—ṇunjā.	100—ṣhau, saikṛā.
57—satūnjā.	100,000—lākh.

Ordinal.

5th, panjūā.	10th, dasūā.
6th, chaūūā.	50th panjāhūā.
7th, sattūā.	ḍēḍḍh, 1½.

The following sentences are very slightly different from those under Maṇḍēāḷī proper, but when they happen to have another turn of expression they are worth recording:—

2. Ēs ghōṛē rī kētrī umar hī? What is the age of this horse?

3. Ētthīgē Kasmīrā tāī kētrā dūr hā? From here to Kashmir how far is it?

4. Thārē bābbā rē gharē kētrē laṛkē hē? In your father's house how many sons are there?

5. Haū baṛē dūrā gē haṇḍī kannē āyā. I have come walking from very far.

6. Mērē cācē rā bēṭā ēsrī bēūhṇī kannē biāhā hōā. My uncle's son is married to his sister.

7. Gharā manjhē hacchē ghōṛē rī kāṭhī hī. In the house is the white horse's saddle.

8. Ēsrī piṭṭhī mẽ jīn kŏs. On his back bind the saddle.

9. Maī ēsrā bēṭā baṛā mārēā. I beat his son much.

10. Sē pahāṛā rī cōṭī mẽ gāīā bākrī carāndā. He on the top of the hill is grazing cows and goats.

11. Ēs ḍāḷā hēṭh ghōṛē upphar baṭṭhirā. Under this tree he is seated on a horse.

12. Ēsrā bhāī apṇī bēūhṇī gē waḍḍā. His brother is bigger than his sister.

14. Mērā bāb ēs halkē gharā mẽ rāhndā. My father lives in this small house.

15. Ēṣhjō ēh rupayyā dēī dēā. To him this rupee give.

16. Ēsgē rupayyā lēī lau. From him take the rupee.

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17. Ēshjo bāhīē rashīē bannhō. Having beaten him bind him with ropes.

18. Bāī gē pāṇī kaḍḍh. From the spring take out water.

19. Maī gē aggē cal. Walk before me.

20. Kĕsrā laṛkā tussā picchē āē. Whose boy is coming behind you?

21. Tussē kĕsgē mul lēā? From whom did you buy it?

22. Grāuṇ rē ēk dukāndārā gē. From a shopkeeper of the village.

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CHOṬĀ BANGHĀLĪ.

The following grammatical forms are those in which the Manḍĕāḷi spoken in that portion of Chōṭā Baṇghāḷ which lies in Maṇḍi State, differs from North Manḍĕāḷi generally.

Pronouns.

Singular.

	1st	2nd	3rd	ēh, this.
N.	haũ, maĩ	...	...	...
G.	...	...	tisrā, *f* tissā rā	...
D.A.	minjō	tijjō	...	...
Ab.	maṇgē	tuggē	...	...
Ag.	...	taĩ	tinnĩ, *f.* tissē	innĩ, *f.* issē

Plural.

N.	assē	tussē
G.	mhārā, assẽ rā	tussẽ rā
D.A.	assẽ jō	„ jō
Ag.	assẽ	tussẽ

Adjectives.

ĕtnā, so much or many, titnā kĕtnā, jĕtnā ——

Adverbs.

kai, why ?

Verbs.

Auxiliary.

Pres. I am, Sing. m. hã

Intransitive Verbs.

paṇṇā, fall.

Participle. pōīrā, in the state of having fallen

ōṇā, come.

Past āyā

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jāṇā, go.

Fut.	**jāṇghā**	
		raiṇā, remain.
Past	**rēhā**	

In Chōṭā Baṇghāḷ also is found that peculiar fem. past of *bāhṇā* thus:—

maĭ tisjō dō trai bāhī, I struck him two or three blows; *maĭ tisjō dō trai thapṛē rī bāhī*, I struck him two or three blows or slaps.

In expressing the idea of ability with the passive voice, and in certain other cases the participle or infinitive is very strangely kept undeclined, as—

ēh kitāb maṇgē nēh paṛhĕā jāndī, I cannot read this book.
rōṭī maṇgē nēh khāyā jāndī, I cannot eat bread.
khaccar nēh maṇgē rōkĕā jāndī, I cannot stop the mule.
phulkē nēh miṇjo ōndē pakāṇā, I cannot cook phulke, (*lit.* phulke do not come to me to cook.)

In these cases on the analogy of Urdū and Panjābī we should expect *paṛhī, khāī, rōkī, pakāṇē*.

The following words taken from the beginning of the list show how slightly Chōṭā Baṇghāḷī differs from N. Maṇḍĕāḷī.

bāppā, father.
ij, mother.
bhāū, brother.
bēbbē, baihṇ, sister.
munnū, son.
bēṭṭī, daughter.
khasm, husband.
lāṛī, wife.
māṇṇū, man.
janāna, woman.
chōhr –ū, boy.
–ī, girl.
guāḷū, shepherd.
cōr, thief.
ghōṛ –ā, horse.
–ī, mare.
mhaīh, buffalo.
bakr –ā, he-goat.
bakr –ī, she-goat.
bhēḍ, sheep.
kutt –ā, dog.
–ī, bitch.
ricch, bear.
mirg, leopard.
gadhā, ass.
sūr, pig.
kukk –aṛ, cock.
–ṛī, hen.
bill –ā, cat (male).
–ī, „ (female.)
ūṭ, camel.
hāthī, elephant.
hāth, hand.
paīr, foot.
nakk, nose.
hakkhī, eye.

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CHAMBA DIALECTS.

BY

The Rev. T. Grahame Bailey, B.D., M.R.A.S.

INTRODUCTION.

From a lingnistic point of view the State of Camba is intensely interesting. Situated, as it is, entirely in the hills, it lends itself to the perpetuation of diverse dialects. It is traversed from east to west by the Candra-Bhāga or Cināb River in the north, and the Rāvī in the south, which for part of their course through the State are no more than twenty miles apart. To the north and west lies the State of Jammū, to the east British Lāhuḷ (frequently pronounced by Europeans Lahaul), to the south the British district of Kāṇgṛā. The area of Camba is just over 3,000 square miles, yet there are six distinct forms of speech found within its borders. Speaking roughly we may allocate them as follows:—in the north-west Curāhī, in the north-central portion of the State Paṇgwāḷī, in the north-east Camba Lāhuḷī, in the south-west Bhaṭṭeāḷī, in the south-east Bharmaurī or Gādī; while round about Camba city, which lies in the south-west (but further north and east than the Bhaṭṭeāḷī area) the dialect spoken is Camĕāḷī. Of these all, except Lāhuḷī, belong to what is at present called the Western Pahāṛī language of the Northern Group of the Sanskritic Aryan Family, while Lāhuḷī is classed as belonging to the Tibeto-Himalayan branch of the Indo-Chinese Family. (*See* Census of India 1901, Chapter on Languages.)

The grammar of Camĕāḷī is very much what we should expect from its geographical position. It makes its Genitive in *rā*, its Dative in *jō*, its Future in *-lă*, it has a Stative Participle in *ōrā*, thus *ṭirōrā*, in the state of having fallen, *mārōrā*, in the state of having been beaten, for the participle with *having*, it uses *karī*, as *ṭirī karī*, having fallen.

Bhaṭṭeāḷī has, in consequence of its position, affinities with Ḍōgṛī, spoken in Jammū State, and with Kāṇgṛī, spoken in Kāṇgṛā. In the Genitive it has *dā*, in the Dative *kī* or *kĕā*, in the Future *gā* or *ghā*. (The dialects of Kāṇgṛā, Maṇḍī State and Sukēt State have also a Future in *g* or *gh*.). Like Camĕāḷī it uses *karī* for the participle with

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having. Its Stative Participle is very interesting; it has two forms e.g., *pēhā* or *pēādā*, in the state of having fallen, *āhyā* or *ayādā*, in the state of having come. A form very similar to *pēhā* or *āhyā* is found in Kaṇgṛā, but for the form in *-ādā* we have to go all the way to the State of Baghāṭ, south of Simla, where we find *āyādā*, *rīṛādā*, with the same meaning as Bhaṭṭēāḷī *ayādā*, *pēādā*. Similarly *gēādā*, *rēhādā*, in Bhaṭṭēāḷī correspond to *gōādā*, *rōādā* (or *rōhādā*) in Bagbāṭī, and mean 'in the state of having gone' and 'remained' respectively. The accent of participles in *-ādā* is on the antepenultimate.

In pronunciation Bhaṭṭēāḷī very much resembles Caměāḷī. Both employ the cerebral *ḷ* and *ṣ*, and in both the sound given to *h* is midway between the sound in Urdū and Hindī and that in Panjābī. In Urdū and Hindī *h* is pronounced practically as it is in English. In Panjābi, when it appears either alone or in conjunction with *b*, *g*, *j*, *d*, *ḍ*, *w*, *m*, *n*, *l*, it has a deep guttural sound not wholly unlike the Arabic *'ain*. In Bhaṭṭēāḷi and Caměāḷī it is half-way between the two, while their pronunciation of *h* when it follows a vowel is nearly the same as in Panjābī, that is to say, *h* is almost inaudible itself, but raises the tone of the syllable in which it occurs. The pronunciation of *h*, found in these two dialects, is common to many hill dialects.

Curāhī, spoken in the north-west of Camba, has many features deserving of study. Its Genitive ends in *rā* or *rō*, its Dative in *nī*, its plural is generally the same as the singular, except in the Vocative, in this reminding us of dialects in Kulū and the Simla States and also of the Gādī dialect of Camba. Its Pres. Participle ends in *-tā* and its Stative Participle in *-ōrā*. It is remarkable that if we reckon from the south (near Simla) northwards Curāhī is the first dialect we find with traces of the vocalic change known as epenthesis. Thus, *khāṇā*, eat (inf.) fem. *khaiṇī*, *khāātā*, eating, fem. *khaīti*. As we go north and north-west we find epenthesis to a greater extent in dialects like Bhadrawāhī, still more developed in others more distant such as Pŏgulī and Kishṭawāṛī, till we reach the highest stage of bewildering completeness in Kashmīrī. The normal ending of the Curāhī Future is *-mā*, *-mē* in the 1st Pers. Sing. and Plur. and *-lā*, *-lē* in the Sing. and Plur. of the other persons, though *-mā*, *-mē* are also found in the 3rd Pers. Sing. and Plur. and occasionally *-lā* in the 1st Pers. This matter of the Future is only one example of the deeply interesting problems arising out of Northern Himalayan dialects. If we take the distribution of the Future in *l*, we find that the following dialects have a Future with *l*, appearing in every person, Singular and Plural: Jammū Sirājī, Bhadrawāhī and Pāḍarī in Jammū, Paṅgwāḷī, Caměāḷī and Bharmaurī or Gādī in Camba, Inner Sirājī in Kulū, and the dialects of Jubbaḷ in the Simla area. The following have *l* in the 2nd and

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3rd Persons—Kulūī, Kiūṭhalī (Kiūṭhal and neighbouring States, including the Simla municipal area), the dialect of the British district of Kōṭ Khāī, and Baghāṭī (Baghāṭ State). Punchī in Punch State has the 2nd and 3rd Plur. in *l*, and Bhaḷēsī in Jammū State has *l* in the 2nd and 3rd Sing. and 1st and 2nd Plur. The dialects which like Curāhī have *m* in the 1st Plur. are the Simla States dialects of Kōṭ Gurū, Kōṭ Khāī, Kiūṭhal and Baghāṭ, while the Jammū dialects of the Sirāj, Bhadrawāh and Bhaḷēs have both *m* and *l* combined in the 1st Plur. We notice then the interesting fact that, in the middle of the dialects which have *l* in the Future, extending from Punch to Jubbaḷ we have as a wedge an area which has its Futures in *g* or *gh*, comprising the dialects of Bhaṭṭēāḷ (Camba), Kāṇgṛā, Maṇḍī and Sukēt, this wedge extending right up to the Tibeto-Himalayan language area. We notice, too, that the central portion of the districts, which make the Future in *l*, keeps the *l* purer than the more outlying: thus Curāhī and the dialects beyond to the north and north-west, in common with the Simla dialects in the south, introduce *m*.

The great interest in Curāhī lies in the fact that it is the first stage on the linguistic road to Kashmīrī. South and east of Curāhī we do not notice special Kashmīrī characteristics, but as soon as we begin to study this dialect we feel the force of those tendencies which find fuller and fuller scope as we go north and west till we reach the Kashmīrī area.

The Bharmaurī or Gādī dialect is spoken by the Gaddīs who inhabit the district called Gadhēran, which includes Bharmaur in Camba State and the adjoining part of Kāṇgṛā District. It has been somewhat fully treated of along with the Kāṇgṛā dialect itself in the Appendix to the *Kāngṛā Gazetteer*, to which I may perhaps be permitted to refer the student. To have bound it up with the rest of the Camba dialects would have unduly swelled the dimensions of this volume in its Gazetteer form, so I deemed it better to omit it.

To my great regret I was unable when in Camba to meet with any speakers of Paṇqwāḷī, the dialect of Pāṇgī. Grammatical information bearing upon it exists in two manuscripts, both compiled by the orders of H.H. the Rāja of Camba, one a few years ago for the Linguistic Survey of India, and one two years ago for myself. These manuscripts, however, differ, in important particulars, and while undoubtedly valuable facts can be gleaned from a comparison of the two, one cannot feel the same certainty as to the accuracy of the result, as one would if one had had opportunity of making a personal study of the dialect. It resembles in a number of details the Pāḍarī dialect spoken in the district of Pāḍar in Jammū State two or three stages further down the Cināb than Pāṇgī.

Linguistically the chief interest of Camba centres in Lāhuḷī, spoken

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in the north-east portion of the State. In British Lāhuḷ to the east of Camba Lāhuḷ, there are three dialects of Lāhuḷi. There the Bhāga flowing from the north-east in a south-westerly direction is joined by the Candra coming from the south-east in a north-westerly direction. The united stream flow for some little distance before entering Camba Lāhuḷ. The dialect spoken in the Bhāga Valley is called Baunū or Gārī or Gārā, that in the Candra Valley is called Rangloi, and the dialect of the valley of the united stream is known as Patni, Patan or Mancāṭi. The dialect of Camba Lāhuḷ we may call, for want of a better name, Camba Lāhuḷi. Lāhuḷi will thus be seen to comprise four dialects. Lāhuḷi bears some resemblance to Tibetan, to Kanāshī (the remarkable language spoken in a single village in Kulū called Malāṇa or Malānī), and to Kanāwarī, spoken in Kanāwar in Bashahr State. The resemblance of Camba Lāhuḷī to the other dialects and languages mentioned, as brought out by a list of between thirty and forty common words taken at a random, may be seen at glance in the following table:—

Percentage of words in which Camba Lāhuḷī resembles:—

Patni	...	68
Rangloi	...	37
Gārī	...	30
Kanāshī	...	29
Tibetan	...	22

and in a briefer list of Kanāwarī words 47. The number of words in the lists, which appeared identical with the corresponding Camba Lāhuḷī words, was Patni 14, Rangloi 3, Gari 2, Kanāshī 6, Tibetan 3, Kanāwarī 3. The lists with which the Camba Lāhulī words were compared are those printed by Mr. A. H. Diack in 1896. Such a comparison may lead, however, to an incorrect conclusion. A similar comparison between, say, English and German, would yield a very high percentage of resemblances, yet the two languages are perfectly distinct. We may feel quite sure that an inhabitant of Camba Lāhuḷ would find it impossible to understand any dialect or language in the list except Patni.

The chief difficulty of Camba Lāhuḷī lies in its verb. A number of questions suggest themselves to which I am not at present able to give an answer. Thus there seem to be two forms of the Present and Imperf. Indic., each tense having a form connected with the Infin., and one connected with the Future, thus:—*tēzī*, strike, beat, (Infin.), Fut. *tēmōg*. The Present tense has *tēzādō* and *tēmādō*, Imperf. *tēzādēg tēmādēg*.

kūṛī, say, Fut. *kō* (*kōg*). Pres. Ind. *kūṛādō*, *kuādō*, Imperf.

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kūṛādēg, *kuādēg*. In the case of the Verb *pīpī*, arrive, Fut. *pīpō* (*pīpŏg*) we have in addition to Pres. *pīpādō*, and Imperf. *pīpādēg*, forms from some other root *pījīdō*, and *pījīdēg*.

The questions suggest themselves—are the forms derived from the Infin. and the Future identical in meaning or not? Should we expect to find them in every verb?

The Past is even more interesting. It appears to have seven forms, ending in *-tēg*, *-dēg* or *-dĕg*, *-ta*, *-da*, *-dō*, *-tō*, and a shorter form ending in *-g*. Thus we have:—

from *kūṛī*, say, *kutēg*, *kuta*, *kūīg*, I said.
„ *lhāī*, do, *lhātēg*, *lhēg* (*lhādēg* is probably Imperf.).
„ *raṇḍī*, give, *randēg*, *randa*, *rēg*.
„ *pīpī*, arrive *pīg*.
„ *shīzī*, take away, *shīda*.
„ *ībī*, go, *īdēg*, *īdō*.
„ *shubī*, become, *shutēg*, *shutō*.

There is even another form in *-ga* as *khŏsīga* from *khŏsī*, be obtained. We have also *rē* from *raṇḍī*, give. Have all these forms the same meaning, or do they really represent different tenses?

The rules for the formation of the negative are sometimes very complicated, or the formation is very irregular. The general rule is that the negative is formed in the Imperat. by prefixing *tha* and in other tenses by prefixing *ma*, but we have:—

nēŏ, I shall know, *maiēŋg*, I shall not know.
īdēg, I went, neg. *īggiĕmu*.
dāpŏg, I shall fall, neg. *ma dag*.
ābŏg, I shall come, neg. *māŋg*.
īl, go (Imperat.) neg. *thēl*.
ādani, come (Imperat. plur.) neg. *thādani*.

In *iggiĕmu*, I did not go, and *āggĕmu*, I did not come, (from *andēg* I came), the *ma* of the neg. seems to have been changed to *mu* and added at the end.

It is worthy of note that the agent case of the subject is employed with every tense and mood of transitive verbs.

Some of the final consonants, particularly the letter *g*, are frequently pronounced so faintly that it is almost impossible to say whether a word ends in a vowel or a consonant. This doubt arises especially in the case of the 1st Sing. of various tenses. Possibly in some cases it is equally correct to insert and to omit *g*.

An examination of the grammatical forms of Camba Lāhuḷi which are given in their place will, it is trusted, reveal many points, in addition to those mentioned above, which are linguistically of the highest

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interest, and which are worthy of full investigation. The grammar of Lāhuḷī has an Aryan air about it, although the vocabulary is Tibeto-Himalayan. It might be equally correct to class it as an Aryan language.

In the Census of 1901 the number of speakers returned for the Camba dialects was as follows:—Camĕāḷī, 37,433; Curāhī, 26,859; Bharmaurī or Gādī 26,361; Bhōṭia 24,299; Paṇgwāḷī, 4,156; Lāhuḷī 1,543. It is probable that the Bhaṭĕāḷī speakers are included under Camĕāḷī; the figures returned under Bhōṭia seem quite incorrect.

There is no literature in any Camba dialect except Camĕāḷī, in which the Gospels of Matthew (out of print), Mark and John, the Sermon on the Mount and the Ten Commandments have been printed. The Gospel of Luke is ready for the press. The character used is a slightly adapted form of Ṭākrī.

The system of transliteration adopted in the following pages is that of the Asiatic Society of Bengal. *c* stands for the sound of *ch* in *child*, *ch* being its aspirate, *sh* is *sh* in *shout*, while in *sh* the *s* and *h* are separate; *ã*, *ẽ*, denote *ā*, *ē* followed by nasal *n*, and so for other vowels; *ŋ* denotes the sound of *ng* in *singing*, *ĭ* is a sound mid-way between *ŭ* and *i*, *u* in italics occurring in a word in ordinary type denotes the sound half-way between *ŭ* and *ū*, and *eu* in italics denotes the short sound corresponding to *ōū*.

In conclusion, I have to express my cordial thanks to the Rev. Sōhan Lāl, of the Church of Scotland Mission in Camba, for most valuable assistance, very willingly given, in connection with the Camĕāḷī dialect. In following his authority one cannot go wrong. If there are mistakes under the heading of Camĕāḷī the responsibility is mine. To Dr. Hutchison of Camba I am indebted for much personal kindness while engaged in this work. He lent me a copy of the parable of the Prodigal Son in Camba Lāhuḷī, which he had in his possession, and which, although differing considerably from the translation here given, was of assistance to me in making it.

The enlightened ruler of Camba, H.H. Rājā Bhūrī Singh, C.I.E. lays all visitors to his territories under a debt of gratitude. In this work his assistance was invaluable, as he placed his servants and his subjects at my disposal, and in every way showed the deepest and most cordial interest.

T. Grahame Bailey,
Wasirābād.

January 30th, 1906.

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CHAMBA DIALECTS.

CAMEALÍ.

Nouns.

Masculine.

Nouns in –a.	*Sing.*	*Plur.*
N.	ghōṛ–ā, horse	–ē
G.	–ē rā	–ĕ̄ rā
D.A.	–ē jō	–ĕ̄ jō
L.	–ē bicc	–ĕ̄ bicc
Ab.	–ē kachā	–ĕ̄ kachā
Ag.	–ē	–ĕ̄
V.	–ē	–ēō

Nouns in Consonant.

N.	ghar, house	ghar
G.	ghar–ē rā	„ –ĕ̄ rā
D.A.L.Ab.	–ā jō, &c.	„ &c.
Ag.	–ē	–ĕ̄
V.	ghar	–ō

So also *babb*, father.

Nouns in –ī.

N.	hāth –ī, elephant	–ī
G.D.A.L.Ab.	–ī rā, &c.	–ĭ̄ rā, &c.
Ag.	–ĭ̄	–ĭ̄
V.	–ĭ̄	–ĭ̄ō

Nouns in – ū, *biccū*, scorpion, are declined like *hāthi*, ū taking the place of ī.

nā̆ or nā, name, has G. Sing. nāē̆ rā, N. Pl. nā̆ or nā G. Pl. nāā̆ rā

Feminine.

Nouns in –ī.

	Sing.	*Plur.*
N.	kuṛ –ī, girl	–ī
G.D.A.L.Ab.	–ī rā, &c.	–ĭ̄ rā, &c.
Ag.	–ĭ̄	–ĭ̄
V.	–ĭ̄	–ĭ̄ō

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Cameali.

Nouns in Consonant.

	Sing.	*Plur.*
N.	baihṇ, sister	baihṇ -ī or -ẽ
G.D.A.L.Ab.Ag.	baihṇ -ī rā, &c.	-ī or -ẽ rā, &c.
V.	-ī	-ō

gā, cow, is thus declined—

N.	gā	gā -ĩ
G.D.A.L.Ab.	gā -ī rā, &c.	-ĩẽ rā, &c.
Ag.	-ĩẽ	-ĩẽ

dhīṇ, daughter, has oblique *dhīāā*.

Many proper nouns, especially less common ones, and many of the less common foreign words, such as Hindī religious terms, inflect in the Singular the Genitive and Agent cases alone.

Personal Pronouns.

Sing.

	1st	2nd.	3rd	ēh, this.
N.	haũ	tũ	sē, ō	ēh
G.	mērā	tērā	usērā	isērā
D.A.	minjō	tijō	us jō	is jō
L.	maĩ manjh, bicc	taĩ manjh, bicc	,, manjh, bicc	,, manjh, bicc
Ab.	,, or mērē kachā	taĩ or tērē kachā	,, kachā	,, kachā
Ag.	maĩ	taĩ	unī	inī

Plur.

N.	asī	tusī	sē	ēh
G.	hamārā	tumhārā	unhērā	inhērā
D.A.	asẽ jō	tusẽ jō	unhẽ jō	inhẽ jō
L.	,, manjh, bicc	,, manjh, bicc	,, manjh, bicc	,, manjh, bicc
Ab.	,, kachā	,, kachā	,, kachā	,, kachā
Ag.	asẽ	tusẽ	unhẽ	inhẽ

Interrogative Relative Pronouns.

	Sing.		*Plur.*	
N.	kuṇ, who?	jē, who	kuṇ	jē
G.	kusērā	jisērā,	kunhērā	jinhērā
D.A.L.Ab.	kus jō, &c.	jis jō, &c.	kunhẽ jō, &c.	jinhẽ jō, &c.
Ag.	kunī	jinī	kunhẽ	jinhẽ

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Oameali.

Kōī, any one, some one, has Gen. *kusiaū rā*, or *kusiō rā*, Agent *kunīaū*.

Kai, what? Gen. *kudhērā*; Oblique *kaiṫ (e.g. kaiṫ kanē)*.

Other pronouns *kicch*, something, anything; *sabbh*, all; *hōr*, other; *sabbh kōī*, everyone; *jē kōī*, whoever, *jē kicch*, whatever; *sabbh* has Oblique *sabbhnī*; *hōr* has Oblique Plur. *hōrnī* or *hōrnhī*.

Emphasis is expressed by the addition of *-īō*, *-īōī*, *-iau* or *-īauī*. (The first *i* is sometimes short), thus:—*sēīōī* or *ōīōī*, that very one; *ēīōī*, this very one; *usiō*, *usiōī*, that very one (Oblique); *unīauī*, that very one (Agent.)

Apū or *apu*, is a Reflexive Pronoun, meaning myself, ourselves, yourself, yourselves, himself, herself, itself, themselves, and is indecl.

Adjectives.

Adjectives used as nouns are declined as nouns. Adjectives qualifying nouns are not declined unless they end in *-ā*, in which case they have Sing. Obl. *-ē*, Pl. *-ē* throughout, and Fem. *-ī* both Sing and Plur. It should be remembered that the Genitives of Nouns and Pronouns are adjectives coming under this rule.

Comparison is expressed by means of *kachā*, from, than, thus:—*kharā*, good; *us kacha kharā*, better than he; *sabhnī kachā kharā*, better than all, best.

The following forms are worth noting:—

Demonstrative.	idēhā, like this or that; itṇā; so much or many.	
Correlative.	tidēhā, like this or that; titṇā, so much or many.	
Interrogative.	kidēhā kuṇdēhā	} like what? kitṇā, how much or many?
Relative.	jidēhā. kusdēhā	} like which; jitṇā, as much or many.

Dēhā, is sometimes added to other words as *dhakhdēhā*, a little, &c.

Jihā is used with the Oblique of nouns, and pronouns to express *like*, as *ghōṛē jihā*, like a horse, in the manner of a horse.

Adverbs.

Many Adjective are used as Adverbs; when so used they agree with the subject. The following is a list of the most important Adverbs other than Adjectives.

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Time.

abā, now
us wakt, us bēllā, tē } then
kakhṇi, kadhāṛi } when?
jakhṇi, jē } when
ajj, to-day
kal, to-morrow, yesterday
parsū, day after to-morrow or day before yesterday.
cauth, day after day after to-morrow, or day before day before yesterday.
kadī, sometimes, ever.
kadī na, never.
kadī na kadī, sometimes.
bhiāgā, in the morning.

Place.

ittā, idī } here
uttā, udī } there
kutā, kudī } where?
jittā, jidī } where
idhā tikar, up to this, to such an extent,
kudhā tikar, up to where?
jidhā tikar, up to where
udhā tikar, up to there
idhā, kudha, jidhā, udhā kachā, from here, where? where, there.
kudī jō, whither?
tittā, tidhā, tidī, there, (correlative, see below.)
kutiaū, any where.
uppar, up
jhik, jhiklā kanārā } down.
nēṛē, nīṛ, near.
dūr, far.
aggā, in front.
piccā, behind.
andar, inside.
bāhar, outside.
manjhāṭā, in the middle.
cauhnī kanārā, „ bakkhī } on all sides.

tittā, tidhā, tidī, are correlative forms corresponding to *jittā, jidhā jidī.*

From the forms *idhā, kudhā,* &c., interesting Adjectives are constructed, as *kudhārā,* or *kudhā kā,* of where? belonging to where? *idhārā,* of here, belonging to here.

Other Adverbs are—

kī, kinjō, kus karī } why?
kihē, kihē karī } how?
īs karī, is kārṇ, is gallā karī } for this reason.
ihē, ihē karī, is rīti kanā } in this manner.
tihē, tihē karī, us rīti kanā } in that manner.
jihē, jihē karī } in which manner.

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tā, then (of reasoning; Panjabi tē; Hindī tō.)
tauḷē quickly
acāṇcak, acāṇak } suddenly.
tābaṛtōṛ, at once, quickly
nirāḷē manjh, in private, separately.
jugti, jugti kari, jugti kanē } well.
hē, yes,
nēhī, na, no, not.
atī, very.

Prepositions.

The principal Prepositions are the following. The same word is frequently both a Preposition and an Adverb.

rā (Pl. rē, *f.* ri) of
jō, to
bicc, manjh, minjhē } in.
kachā, from, from beside, than,
pār, on the other side.
wār, on this side.
kach, beside (maī kach, beside me.)
kanē, with, (maī kanē, with me.)
tikar, tāī } for, (usērē tikar, for him.)
hēṭh, under.
uppar, upon.
bābat, about, (taī or terī bābat, about thee.)
sāhī, like (asē sāhī, like us.)
wirōdh, against.
tulčā equal to, (usērē tulčā, equal to him.)
barōbar equal to, (tusē or tumhārē barōbar, equal to you.)
akkhī bakkhī, urē parē } round about.
kanārē, towards, (unhērē kanārē, towards them)
prant, after, (udhā prant, after it.)
sawā, except, besides (mērē sawā, except me.)

The suffix *-ā* frequently expresses the idea of from, as:—

kach, beside; *kachā*, from beside, from.
bicc, in; *biccā*, from in, from among.
manjh, in; *manjhā*, *minjhā*, from in, from among.
bakkhī, side; *bakkhā*, from the side of.

Conjunctions.

The commonest are:—

atē, and.
par, but.
jē, if.
kihē kari, because.
tē bhī, nevertheless.
bhāē, bhalā ki } although.
jihē jē, as if.
jihē kari, in order that.
ki, that, or.

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The Verb.

Auxiliary Verb.

Pres. Aux.	I am, &c.	hai	hai	hai	hin	hin	hin
Pres. Aux.	I was, &c.	thiyā	thiyā	thiyā	thiyē	thiyē	thiyē

Fem. thī, throughout.

Intransitive Verbs.

ṭirṇā, fall.

Pres. Cond.	I may fall, &c.,	ṭir–ē	–ē	–ō (or–ē)	–ē	–ā	–an
Fut.		ṭir–lā	–lā		–lā	–lē	–lē	–lē
	Fem.	ṭirlī					
Imperat.	ṭir	–ṭirā					
Indef. Indic. or Past Cond.		ṭir–dā	–dā	–dā	–dē	–dē	–dē
	Fem.	–dī					

Pres. Ind.	Sing.	ṭirdā	hai	Plur.	ṭirdē	hin.
Imperf.	Sing.	ṭirdā	thiyā	Plur.	ṭirdē	thiyē.
Past. Ind.	Sing.	ṭirĕā	*f.* ṭirī	Plur.	ṭirē	*f.* ṭirī
Pres. Perf.	Sing.	ṭirĕā	hai	Plur.	ṭirē	hin.
Pluft.	Sing.	ṭirĕā	thiyā	Plur.	ṭirē	thiyē.

Participles *ṭirdā*, falling; *ṭirĕā*, fallen; *ṭirōrā*, in the state of having fallen; *ṭirī karī*, having fallen; *ṭirdē hūē*, while falling; *ṭirṇēwāḷā*, faller or about to fall; *ṭirdē ī*, falling.

Verbs in general are very regular but some are slightly irregular.

pũṇā, pauṇā, fall.

Pres. Cond.	pōē	pōē	pō	pō	–ē	–ā	–n.
Fut.	pōlā						
Imperat.	pō	pōā					
Indef. Ind.	pũdā						
Past. Ind.	Sing	pēā	*f.* pĕī	Plur.	pē	*f.* pĕī	

Participles *pũdā*, falling; *pēī karī*, having fallen; *pĕōrā*, in the state of having fallen; *puṇēwāḷā*, faller, about to fall.

hũṇā, be, become.

Pres. Cond.	hōē	hōē	hō	hōē	hōē	hūn
Fut.	hōlā					
Imperat.	hō	hōā				
Indef. Ind.	hundā					
Past Ind.	hūā					

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Camealī.

iṇā come.

Pres. Cond.	ĩã	iyē	iyō (iyē)	ĩã	iā	in
Fut.	ilā					
Imperat.	ā		iā			
Indef. Ind.	indā					
Past Ind.	ăyā		*f.* āi	Pl. aē	*f.* āi	

Participles, *āikarī*, having fallen; *achōrā* or *aōrā*, in the state of having come.

jāṇā, go

Pres Cond.	jã	jāē	jāō (jāē)	jã	jā	jān
Fut.	jăllā					
Imperat.	jā		jā			
Indef. Ind.	jāndā					
Past Ind.	Sing. gēā	*f.* gĕi	Pl. gē		*f.* gĕi.	

Participles *gachōrā*, *gĕōrā*, in the state of having gone.

rēhṇā, remain.

Pres. Cond.	rēhã, &c.	3rd plur. raihn.
Fut.	raihlā	
Imperat.	raih	rēhā
Past Ind.	rēhā	
Participle	rĕhōrā, in the state of having remained.	

baiḥṇā, sit.

Pres. Cond.	bēhã	
Fut.	baihlā	
Imperat.	baih	bēhā
Past Ind.	baiṭhā	
Participle	baṭhorā, in the state of having sat, seated.	

TRANSITIVE VERBS.

mārṇā, beat.

Mārṇā is conjugated exactly like *ṭirṇā*, but in the past tenses, like all other transitive verbs, has a special construction.

Past. Ind.	mārĕā	agreeing with the object of the verb.
Pres. Perf.	mārĕā hai	„ „ „ „ „ „
Plupf.	mārĕā thiyā	„ „ „ „ „ „

When the object is governed by the preposition *jō*, the verb does not agree with it, but remains in the masculine singular form.

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Cumeali.

Passive.

The Passive is expressed by the Past Partic. *mārĕā*, with the required tense of *jāṇā*, go, the verb agreeing with its nominative, thus *haũ mārī jāllī*, I (*f*) shall be beaten or killed.

The following are slightly irregular:—

khāṇā, eat.

Pres. Cond.	khẽ khāẽ, &c. 1st Pl. khẽ.
Indef. Ind.	khāndā.
Past Ind.	khăyā.

pīṇā, drink.

Indef. Ind.	pīndā.
Past. Ind.	pītā.

dēṇā or *daiṇā*, give.

Pres. Cond.	3rd Pl. din.
Indef. Ind.	diudā.
Past Ind.	dittā.

lēṇā or *laiṇā*, take.

Pres. Cond.	3rd Pl. lin.
Indef. Ind.	lindā.
Past Ind.	lĕā.

galāṇā, say, speak.

Pres. Cond.	galẽ, galāẽ, &c. 1st Pl. galẽ.
Indef. Ind.	galāndā.
Past Ind.	galăyā.

chūhṇā, touch.

Past. Indic.	chūhtā.

karṇā, do.

Past. Ind.	kittā.

lēī īṇā, bring, and *lēī jāṇā* take away, are conjugated like *īṇā* and *jāṇā* and are treated as Intransitive Verbs.

It will be noticed that—

i. Verbs whose stem (formed by dropping the *ṇā* of the Infin.) ends in a vowel, or a vowel followed by *h*, add *n* to the stem before the *dā* of the Indef. Indic. and Pres. Part. as *khāṇā khāndā*, *galāṇā galāndā*.

ii. Verbs whose stem ends in *ā* or *āh* tend to shorten *ā* to *ă* in the Past. Indic., e.g., *galāṇā galăyā*, *khāṇā khăyā*, *uṭhāṇā uṭhăyā*, *baṭaṇā baṭăyā*, *cāhṇā cāhĕā*.

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Such verbs generally drop the *ā* of the stem before the *ã* of the 1st Sing. and 1st Plur. Pres. Cond. thus—

galã for *galāã*, *jã* for *jāã*.

Habit or continuance is expressed either by the Past Partic. with the required tense of *karṇā*, do, in which case the Past Partic. is indecl. or by the Pres. Partic. with *rēhṇā*, remain. In the latter case both verbs agree with the nominative. Thus:—

sē pēā kardā hai, he is in the habit of falling.

sē pēā kardī hai, she is in the habit of falling.

sē pēdī raihndī hai, she continues falling, she is always falling.

Very interesting examples of what appears to be the organic passive in *ī* are found in some verbs, e.g., *cāhīdā hai*, from *cāhṇā*, wish, it is needed or fitting or necessary; *samjhīdā hai*, from *samajhṇā*, understand, it is understood, &c. *Cāhiyō* generally stands for the Hindī *cāhiyē*.

In Camĕāḷī practically every Infinitive is pronounced with cerebral *ṇ*, the ending being *ṇā*. In Panjābī after *r*, *ṛ*, *rh*, *ṛh*, and in some parts of the Panjāb after *l*, *ṇ* is changed to *n*. In Urdū there is no cerebral *ṇ*

NUMERALS.

Cardinal.

1—ikk.	19—unnī.
2—dō.	20—bīh.
3—trai.	27—satāī.
4—caur.	29—uṇattrī.
5—panj.	30—trīh.
6—chī.	37—satattrī
7—satt.	39—uṇtāḷī.
8—aṭṭh.	40—cāḷī.
9—nauṇ.	46—chatāḷī.
10—das.	47—satāḷī.
11—yārā.	49—anunjā.
12—bārā.	50—panjāh.
13—tēhrā.	53—trapunjā.
14—caudā.	57—satunjā.
15—pandrā.	59—uṇāhṭ.
16—sōḷā.	60—saṭṭh.
17—satārā.	67—satāhṭ.
18—aṭhārā.	69—uṇhattar.

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70—sahattar.	90—nabbē.
77—sathattar.	97—satānūē.
79—unāsī.	100—sau.
80—āsī.	200—dō sau.
87—satāsī.	900—nau sau.
89—uṇānūē.	1000—hajār.

100,000—lakkh.

Ordinal, &c.

1st, paihlā.	6th, {chaṭhā. chaṭhūē.
2nd, dūwwā.	
3rd, triyyā.	7th, satūē.
4th, cauthā.	10th, dasūē.
5th, panjūē.	50th, panjāhūē.

ik wārī, once.	ḍaiḍh, 1½.
dō wārī, twice.	pauṇē dō, 2¼.
paihli wārī, first time.	sawā dō, 2¼.
dūwwī wārī, second time.	dhāī, 2½.
dō guṇā, two fold.	sāḍhē caur, 4½.
trai guṇā, three fold.	ikk pāō, ¼.
addhā, half.	trai cauthāī ¾.

It should be noted that in *sathattar*, seventy-seven, the *t* and *h* are pronounced separately. The word is *sat-hattar*, not *sa-thathar*.

Ordinal numerals are ordinary Adjectives declined like Adjectives in *-ā*; those ending in *-ā̃* retain their nasalization when inflected.

Even cardinal numbers are generally inflected when used with nouns in an oblique case. Thus the inflected form of *dō* is *daũh*, of *trai traĩh*, of *caur cāũh*, of *chī chīã̃*.

There is still a further inflection sometimes seen in the Locative case, as *cāũhuī bakkhī*, on four sides, all round.

ī̃ō, is sometimes added for emphasis, *dōīō*, the two of them.

SENTENCES.

1. Tērā nā̃ kai hai? What is thy name?
2. Is ghōṛē rī kitṇī umr hai? How much is the age of this horse?
3. Idhā kachā Kashmīr (*or* Kashmīrā) tikar kitṇē (*or* kitṇī) dūr hai? From here to Kashmir how far is it?
4. Tērē babbē rē gharē kitṇē puttar hin? How many sons are there in your father's house?

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Cameali.

5. Haũ ajj baṛē dūrā kachā haṇḍī ayā. I today from very far have walking come.
6. Mērē cācē rā puttar usērī baihṇī kanē bihōrā hai. My uncle's son is married to (with) his sister.
7. Gharē hacchē (or ciṭṭē) ghōṛē rī kāṭhī hai. In the house is the white horse's saddle.
8. Usērī piṭṭhī par kāṭhī kasā. Upon its back bind the saddle.
9. Maĩ usērē puttrā jō matē kōṛē mārē. I beat his son much.
10. Sē parbatē rī cōṭī uppar gāī bakrī cārdā hai. He on the hill's top is grazing sheep and goats.
11. Sē us būṭē hēṭh ghōṛē uppar biṭhōrā hai. He under that tree is seated on a horse.
12. Usērā bhāī appṇī baihṇī kachā baṛā hai. His brother is bigger than his sister.
13. Usērā mul ḍhāī rupayyē hai. Its price is two and a half rupees.
14. Mērā bab us nikkē gharā andar raihndā hai. My father lives in that small house.
15. Usjō ēh rupayyā dēī dēā. Give him this rupee.
16. Sē rupayyē us kachā lēī lēā. Those rupees take from him.
17. Usjō jugtī mārī karī jōṛī kanē bannhā. Having beaten him well tie him with a rope.
18. Khūhē kachā pāṇī kaḍḍhā. From the well draw water.
19. Mērē aggē calā. Walk before me.
20. Kusērā kōḷā tērē piccō āī rēhōrā hai? Whose boy is coming behind thee?
21 Sē tusẽ kus kachā mullē lēā? From whom didst thou buy that?
22. Grāẽ rē ikk haṭwāṇīē kachā. From a shopkeeper of the village.

VOCABULARY.—

(*Chiefly Nouns, Adjectives and Verbs.*)

ādr, respect, honour.
agriṇā, meet.
akār, image, resemblance.
akārṇ, unreasonably, causelessly.
aklībāḷā, wise.
aḷa'h, lazy.
ammā, mother.
āṇḍā, egg.
anēk, many.
annhī, storm.
aṇhuṇā, impossible.
aṭhwārā, week.
auhrī, mustard.
bab, babb, father.
bachōṛā, separation, division.
baghēāṛ, wolf.
bāhṇā, throw (net, &c.).
baihṇ sister.
baihṇā, sit.
bail, ox.

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baĩjṇi, purple.
bakhēṛā, dispute.
bakrā, *f.* (-ī) goat.
bā], hair.
baṇ, jungle.
bāṇā, sow.
baṇāṇā, make.
baṇauṭ, making, making up.
bāndā, open, openly.
baṇḍṇā, divide.
bāṇī, voice.
bannhṇā, bind.
baṛā, big.
barh, year.
bāṛi, garden.
barkhiā, rain.
barṇaṇ, account, story.
baṭaihṛā, builder.
bāthri, kind of fine cloth.
baṭōḷṇā, gather.
batt, way.
bauṁ, left (hand).
bēḷā, feeble.
bēr, delay, length of time.
bēsudhh, mad.
bhāi, brother.
bhaiṛ, (*ai* short) bhēṛ, sheep.
bhā], expectation.
bhaṇḍār, treasury.
bhaṇḍārī, master of ceremonies.
bhaṇṇā, break.
bhār, load.
bharōṛī, sheep pen.
bhāṫi, manner.
bhawikhyatbaktā, prophet.
bhawikhyatbāṇī, prophecy.
bhiāg, morning.
bhrabū, red bear.
bhramāṇā, lead astray.
bhuiṁ, on the ground.
bhukhāṇā, light (fire).
bhūmī, bit of land.
bī, seed.
biār, wind.
biārī, evening meal.
bibasthā, law.
bihā]ṇā, seat.
billā (*f* -ī) cat.
binnhṇā, pierce.
bisrām, rest, Saturday.
bolṇā, say, speak.
buddhīmān, wise.
buhār, custom, tradition.
bujjhṇā, understand, ascertain.
buṇṇā, weave.
burā, bad, ugly.
būṭā, tree.
cālṛhṇā, raise, shut (of door).
cakkī, mill.
cali jāṇā, go away.
candarmā, moon.
carṇā, graze.
cārṇā, cause to graze.
caskṇā, be angry.
cētā, remembrance.
chai], beautiful.
chāh, buttermilk.
cha], deceit.
chālā, jump.
chālī, wave.
chamā karṇā, forgive.
chattī, roof.
chōkṇā, tear.
chikṇā, pull, draw.
chinn bhinn karṇā, scatter.
chūhṇā, touch.
cica]ṇā, call out.
ciṇḍ, ciṇḍā, noise, shout.
cinh, sign.
ciṛū, little bird.
cōr, thief.
cōrṇā, steal.
cugāṇā, cause to graze.
cugṇā, choose, graze.

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dān, gift.
dand, tooth.
dānd, ox.
daṇḍ, punishment.
daṇḍwat, entreaty.
darāṭī, sickle.
daryā, river.
dēh, body.
dēṇā, give.
dhakh, a little, gently, slowly.
ḍhaḷakṇā, move away, be pushed away.
dhāmī, feast.
dhaṇ, herd, flock.
dhāṛas baunḷiṇā, be cheerful.
dhauḷā, white (of hair.)
ḍhēhṇā, fall.
dhīū, daughter.
dhramṇā, tread upon.
dhrūmṇā, draw.
dhūṇā, wash.
dhupp, sunshine.
dhūṛ, dust.
dikkhṇā, see, look.
din, day.
diṇḍ, diṇḍā, noise, shout.
dīūṭā, lampstand.
dōkli, dōs, accusation, blame.
duār, door.
duāṭā, where two ways meet.
dubhdā, doubt.
dubṇā, cover.
duddh, milk.
ḍuggha, deep.
duprāṇī, pregnant.
durgaudh, stench.
gā, cow.
gadhā, ass.
galāṇā, say, speak.
gaṇḍḷiṇā, knot.
garthī, shirt, coat.
ghar, house.
gharṇā, carve, engrave.
ghāt karṇā, kill.
ghātī, watch.
ghĕū, ghi.
ghōṛā (f-ī) horse.
ghrīṇā, go down (sun, etc.)
grā, village.
guāḷ, guāḷū, shepherd.
guāṇā, lose.
gundṇā, weave, plait.
gupphā, cave.
gupt, secret.
hacchā, white.
hākh, eye.
hakkā, noise, call.
halkā, small.
hal jōtarṇā, plough.
hallā, crowd.
hārṇā, be defeated.
hāthī, elephant.
haṭī īṇā, return.
hatiā, murder.
haṭṇā, turn, turn back.
hatth, hand.
hēsā, part.
himmat, daring, courage.
hiḷōḷṇā, shake.
hiūnd, winter.
hōṭḷā, stammerer.
hūṇā, be, become.
idī udī, here and there, scattered.
ill, kite.
īṇā, come.
jāgat, boy.
jāhal, ignorant.
jal, net.
jalhā, dumb.
jaḷṇā, be burned.
jamṇā, bear, be born.
jāṇā, go.
jaṇgh, leg.
jauētar, member of marriage [procession.

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jānhū̃, knee.
jāṇṇā, know.
jas, respect, honour.
jhalōrā, mad.
jhambṇā, dust.
jharī, rain.
jibbī, tongue.
jimī, ground.
jittṇā, win.
juṭā, shoe.
kabūlṇā, accept.
kaḷā, soft.
kahāṇā, be called.
kahū̃, olive tree.
kalam, pen.
kaḷōttī, black bear.
kaṇak, wheat.
kaṇḍlā, edge, border.
kann, ear.
kannẽ̃, girl.
kar, toll.
karṇā, do.
kast, trouble.
kaṭhōr, hard.
kaṭhōrtā, hardness.
kaṭṭhan, difficult.
kēs, hair.
khākh, cheek.
khalārṇā, stretch, spread.
khāṇā, eat.
kharā, good.
kharē hūṇā, stand.
khōī, rust.
khōttar, field.
khijṇā, be tired.
khiṇḍṇā, spread.
khiṭā dēṇā, hasten, run.
khōkh, bosom.
khuāṇā, cause to eat, feed.
khūhṇā, pluck.
khulhṇā, be opened.
khusṇā, seize.
killā, alone.
kilṇā, nail.
kiṭṭhā, together.
kŏḷā, boy.
kōmal, meek.
kōrōrṇā, hew.
kukkar, (*f.* kukkṛī,) cock.
kukkṛī, maize.
kumāṇā, complete, do.
kūṇā, corner.
kuṇḍ, pond, pool.
kuṛī, girl.
kusuthrā, ugly.
kuttā (*f.*-ī) dog.
lakk, waist.
lammē pūṇā, lie down.
lāṛā, bridegroom, husband.
lāṛī, wife, bride.
laṛṇā, fight.
laṭā, lame.
laṭā phaṭā, property, goods.
lēhā, insect that destroys cloth.
lēṇā, take.
lēṭṇa, lie down.
likkhṇā, write.
lipṭanī, rolling.
lōhā, iron.
lōp karṇā, disregard (law, &c.).
lukṇā, hide oneself, be hidden.
luṇārī, reaping.
luṇg, blade (of grass, etc.).
luṇkā, salted.
luṇnā, reap.
macchī, fish.
maihmā, honour, glory.
makhīr, honey.
maṇḍlī, = mōṇḍlī.
maṇhū̃, man.
māṇī, measure.
manjā, bed.
maṛd, man.
marṇā, die.

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mārṇā, beat.
mās, meat.
matā, intention, advice.
matā, much.
mēgh, rain.
mēḷ, connection, meeting.
mhaī, buffalo.
miḷṇā, meet, &c.
miṭṭhā, sweet.
mōṇḍlī, assembly, meeting.
mōrā, dead.
mũh, face.
mugtiārī, abundance.
mukarṇā, refuse, deny.
muṇḍ, head.
nadī, stream.
naggar, city.
nahīṭhā hūṇa, stoop.
nakk, nose.
nāḷ, stream.
nar, male.
nārī, female.
nhasṇā, run.
nijōr, weak.
ōṭh, lip.
pachĕāṇṇā, recognise.
padhrā, plain, level.
paiṇḍā, way.
painnā, sharp.
pair, foot.
pāḷaṇ karṇā, keep, preserve.
paḷēṭṇā, wrap.
pandōrī, foot (of bed, &c.).
pāṇī, water.
paraũhṇā, guest.
parbat, hill.
paṛhṇā, read.
parkhṇā, try, tempt.
parkhūṇī, trial, temptation.
parṇām karṇā, bow down.
parōḷ, door.
pasāc, wicked spirit.
pātar, vessel.
pathrāḷā, stony.
paṭkā, girdle.
pēṭ, stomach.
phagūṛā, fig tree.
phĕkū, fox.
piāṇā, cause to drink.
pīṇā, drink.
pīṛ, pain.
pīṛhī, generation.
piṇḍā, body.
piṭṭh, back.
phaḷ, fruit.
phirī iṇā, return.
pōthī, book.
puhāl, puhālu, shepherd.
pujĕāḷā, priest, worshipper.
pũjhṇā, rub, wipe.
pujjṇā, arrive.
punruthnā, resurrection.
pūṇā, fall.
puṛ, upper or lower millstone.
puttar, son.
puttrī, daughter.
racṇā, make, produce.
rachiā, protection.
rakkhṇā, place.
raḷāṇā, mix.
raḷṇa, be united, meet.
raṇḍī rūṇī, widow.
raṛhṇā, be angry.
rāt, night.
rēhṇā, remain.
rikkh, black bear.
rōṭī, bread, food.
rukkh, tree.
ruḷkāṇā, roll.
rūṇā, cry.
ruṛhṇā, flow, be poured.
sadṇā, call.
sāf, clean.
sahāitā, help.

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saĩnā, large number of men.
sakhṇā, empty.
samādh, grave (particularly of Hindus).
saŋgaḷ, chain.
santān, offspring.
saphā, foam.
sar, head.
sarhāṇā, head (of bed, &c.).
sarth, sign.
sasū, mother-in-law.
sauhrā, father-in-law.
sōṛṇā, moisten, wet.
sōwā, service.
shaihr, city.
siāṇā, intelligent.
sīhi, leopard.
sīt, cold.
sikhōlṇā, teach.
sikkhiā, knowledge.
sikkhṇā, learn.
sillā, ear (of corn, &c.)
sinṇā, knead.
siruāḷ, hair.
sōbhṇā, please.
sōg, lamentation, sadness.
sōgī, sad.
sōharā, husband.
sōkkar, ox.
sōṭhī, stick.
srāp dēṇā, curse.
suhṭā, spring (of water).
sujākhā, able to see.
sukhāḷā, easy.
sumtī, circumcision (from sunnat).
sūṇā, sleep.
suṇāṇā, cause to hear, relate.
sundar, beautiful.
sunnā, desert.
suṇṇā, hear.
suphal, advantageous.
sūr, pig.
sūraj, sun.
ṭaihl, service.
ṭakṇā, bow.
takrār, confession, agreement.
ṭalī, piece of cloth.
tārā, star.
tattā, hot.
tauḷ, quickness.
tauḷā, quick.
ṭaṇṇā, deaf.
tĕār, ready.
tēl, oil.
ṭhākṇā, blame, rebuke.
ṭhaṇḍā, cold.
ṭhiṇḍ, ignorant.
thōṛā, little.
tiāgṇā, leave, give up, divorce.
ṭiṛṇā, fall.
tōpṇā, look for.
trakṭā, leaven.
trīhṇā, thirsty.
tucch karṇā, despise.
ṭuṇḍā, armless.
ubhēṛṇā, rip open, rip.
ubhrēṇā, incite.
ucāṇā, raise.
uccā, high.
udhrāṛ, tear.
ugrāhṇā, collect (taxes, &c.).
uḷāmbhā, reproach.
updrab, oppression.
urṇū, lamb.
ūṭ, camel.
uṭṭhṇā, rise.
wairī, enemy.
waṛṇā, enter.

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BHAṬEÀLÎ.

Nouns.

Masculine.

Nouns in -ā.

	Singular.	*Plural.*
N.	ghōṛ-ā, horse	-ā
G.	-ā dā	-ā̃ dā
D.A.	-ā kēā *or* kī	-ā̃ kēā *or* kī
Loc.	-ā bicc	-ā̃ bicc.
Ab.	-ē kachā *or* kichā	-ā̃ kachā *or* kichā
Ag.	-aĭ *or* -ā̃	-ā̃
V.	-ā̆ā	-ā̆ō

Nouns in Consonant.

N.	ghar, house	ghar
G.D.A.L.Ab.	ghar-é dā, &c.	ghar-ā̃, &c.
Ag.	-aĭ *or*-ā̃	-ā̃
V.	-ā	-ō

Nouns in -ī.

N.	hāth-ī, elephant	-ī
G.D.A.L.Ab.	-ī dā, &c.	-ī̃ dā, &c.
Ag.	-ĭaĭ *or* ī̃	-ī̃

babb, father, is declined like *ghar*.

nā̃, name, is indecl.

Nouns in -*ū*, such as *biccū*, scorpion, *hindū*, Hindū, are declined like *hāthī* (Ag. *biccūaĭ*, &c.).

Feminine.

Nouns in -ī.

N.	kuṛ-ī, daughter, girl	-ī̃
G.D.A.L.Ab.	-ī̃ dā, &c.	-ī̃ dā, &c.
Ag.	-ī̃ā	-ī̃
V.	-ī̃	-ī̃ō

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Bhaṣēlī.

Nouns in Consonant.

N.	bhaiṇ, sister	-ũ *or*-ẽ
G.D.A.L.Ab.	bhaiṇ-ũ dā, &c.	-ũ *or*-ẽ dā, &c.
Ag.	-ũ	-ũ *or*-ẽ
V.	-ē *or*-ū	-ō

gau, cow, is thus declined—

N.	gau	gauẽ
G.D.A.L.Ab.	gāī dā, &c.	gauẽ dā, &c.
Ag.	gauā	gauẽ

Pronouns.

Singular.

	1st	2nd	3rd	ēh, this
N.	maī	tū	sē	ēh
G.	mērā	tērā	us dā	is dā
D.A.	mikĕā, mikī	tukĕā, tukī	us, &c.	,, &c.
L.	mērē bicc	tuddh bicc	,,	,,
Ab.	maī *or* mērē kachā *or* kichā	taī, tērē kachā *or* kichā	,,	,,
Ag.	maī	tuddh, taī	unnī	innī

Plural.

N.	asẽ, asī	tusẽ, tusī	sē	ēh
G.	sāṛā	tuhāṛā, tusāṛā	unhẽ dā	inhẽ &c.
D.A.	asẽ kēā, kī	tusẽ kēā, kī	,, &c.	,,
L.	,, bicc	,, bicc	,,	,,
Ab.	,, kachā, kichā	,, kachā, kichā	,,	,,
Ag.	asẽ	tusẽ	unhẽ	inhẽ

kuṇ, who? has Obl. *kus*, Ag. *kunī*.

jē, who, which, has Obl. *jis* Ag. *jinī*.

kyū, what? Gen. *kaidā*.

Other pronouns are *kōī*, someone, anyone, *kicch*, something, anything, *harkūī*, everyone, *jēkōī*, whosoever, *jē kicch*, whatsoever.

Adjectives.

Adjectives used as nouns are declined as nouns. Adjectives qualifying nouns are indecl. except when they end in *-ā* (*f.* -ī). Then they

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are declined like masculine nouns in *-ā* and femin. nouns in *-ī*, as *burā jāgat*, bad boy. Ag. S. *burẽ jāgatẽ*, Gen. pl. *burẽā jāgatẽā dā*. *Kharī kuṛī*, good girl, Gen. S. *kharīā kuṛīā dā, jāgatē dēā ghōṛēā kēā*, to the boy's horses.

Comparison is expressed by means of *kachā*, from, than, as *kharā*, good, *is kachā kharā*, better than this, *sabhuā kachā kharā*, better than all, best.

Demonstrative.	*Correlative.*	*Interrogative.*	*Relative.*
inyā, ĩhẽ, like this	tinyā, tĩhẽ, like that	kinyā, kĩhẽ, like what?	jinyā, jĩhẽ, like which
itṇā, so much or many	titṇā, so much or many	kitṇā, how much or many?	jitṇā, as much or many

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ADVERBS.

Most adjectives can be used as adverbs. They then agree with the subject of the sentence.

The following is a list of the most important adverbs other than adjectives:—

Time.	*Place.*
ibbē, now	itthẽ, here
us wēḷē, then	utthẽ, there
kāllhū, kadhāṛī, when?	kuthẽ, where?
jālhū, when	kutāhẽ, whither?
ajj, to-day	jitthẽ, where
kal, to-morrow	itthẽ tikkar, up to this
parsū, day after to-morrow	itthẽ kachā, from here
cauth, day after that	uppar, up
picchlā kāl, yesterday	thallẽ, down
kadī, sometimes, ever	nēṛẽ, near
kadī na, never	dūr, far
kadī na kadī, sometimes	aggẽ, in front
	picchẽ, behind
	andar, inside
	bāhar, outside

Others are *kait*, why; *is gallā*, for this reason; *hā*, yes; *nēhẽ*, no not; *jugtī* or *jugtī karī*, well; *khiṛdēī*, quickly; *issā sāhī*, in this way, thus.

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Bhaṭeālī.

PREPOSITIONS.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is often both a preposition and an adverb.

pār, beyond
wār, on this side
bicc, in
uppar, upon
hēṭh, below
tikkar, up to
maī kach, beside me
maī kannē, with me
us wāstē, for him
taī bakhā, about thee
sāṛē sāhī, like us
ūdhē parant, after it
ūdhē ūrē parē, round about it
unhē dē kanārē, towards them
mērē suā, apart from me

VERBS.

Auxiliary.

Pres.	I am, &c.	hẽ	haī	hai	hẽ	hẽ	han
Past	I was, &c.	Sing. thā	*f.* thī		Plur. thē	*f.* thīẽ	

Intransitive Verbs.

pauṇā, fall.

Pres. Cond.	pau	-ẽ	-ẽ	-ē	-ẽ (or -iẽ)	-ā	-n	
Fut.	pō	-ghā	-ghā	-ghā	-ghē	-ghē	-ghē	(or paūghā, &c.).
Imperat.	pau	pōā or pauō						
Past Cond.	pōndā	(	-ī	-ē	-iẽ)			
Pres. Ind.	„	(	-ī	-ē	-iẽ)	with Pres. Aux. hẽ, &c.		
Impf.	„	(	-ī	-ē	-iẽ)	„ Past. „ thā, &c.		
Past Indic.	pēā	*f.* pēī		Pl. pē	*f.* pīyẽ *or* pēiẽ			
Pres. Perf.	pēā hẽ, &c.							
Plupf.	pēā thā, &c.							
Partic.	*pēīkarī*, having fallen; *pēlā*, *pēldā*, in the state of having fallen; *paundā*, falling; *pauṇēwāḷā*, faller, about to fall.							

Some verbs have slight irregularities.

hauṇā, be, become.

Fut.	huṇghā	
Imperat.	hō	hōṇ
Past Cond.	hundā	

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Bhaṭeālī.

Past Ind. hŏĕā *f.* hōi Pl. hōē *f.* hōiẽ.
Partic. hōi kari, having become

auṇā, come.

Fut. aūghā
Imperat. ā auā
Past Cond. aundā
Past Ind. ăyā *f.* āi Pl. āē *f.* āiẽ
Partic. *āyādā, ăyādā, āhyā*, in the state of having come.

jāṇā, go.

Pres. Cond. jẽ jāẽ jāē jẽ *or* jāiē jāā jān
Fut. jaŋghā
Imperat. jā jāā *or* jāŏ
Past Cond. jandā
Past Ind. gĕā *or* gā *f.* gēi Pl. gē *f.* gēiẽ
Partic. *gēhā* or *gēādā*, in the state of having gone

raihṇā, remain.

Pres. Cond. rēhẽ raihẽ raihē rēhẽ *or* rēhiē rēhā raihn
Fut. raihŋghā
Imperat. raih rēhā
Past Ind. rēhā
Partic. rēhādā, in the state of having remained

baiṭhṇā, sit.

Pres. Cond. bauhẽ, &c.
Past Ind. baiṭhĕā

Transitive Verbs.

mārnā, beat, in general like *pauṇā*.

Fut. māhrghā
Past Cond. mārdā
Past Ind. agent case of subject with mārĕā, which agrees with subject
Pres Perf. „ „ mārĕā hai „ „
Plupf. „ „ mārĕā thā „ „

Passive is formed by using *mārĕā* with the requisite tense of *jāṇā*, go, as, *maĩ mārĕā jaŋghā*, I shall be killed.

The following are slightly irregular:—

khāṇā, eat.

Past Cond. khāndā
Past Ind. khādhā

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Bhaṭeāṙī.

piṇā, drink.

Past Cond.	piudā
Past Ind.	pittā

dēṇā, give.

Past Cond.	dindā
Fut.	diṇghā
Past Ind.	dittā

laiṇā, take.

Past Ind.	lēā

galāṇā, say, speak.

Past Ind.	galayā

karnā, or **karṇā**, do.

Past Ind.	kittā

lēī auṇā, bring; *lēī jāṇā*, take away, are conjugated like *auṇā* and *jāṇā*.

List of Common Nouns, Adjectives and Verbs.

bāpū, bābā, bāwā, father.
ammā, mother.
bhāē, brother.
bōbbō, bābbē, elder sister.
bhaiṇ, younger sister.
puttar, son.
dhī, daughter.
khasm, lāṛā, husband.
trimat, lāṛī, wife.
maṛd, man.
trimat, woman.
jāgat, lauhṛā, boy.
kuṛī, girl.
guāḷ, pubāl, shepherd.
cōr, thief.
ghōṛ–ā, horse.
–ī, mare.
dāud, ox.
gau, cow.
mhaī, buffalo.
bakrā, he-goat.
bakrī, she-goat.
bhēḍ, sheep.
kutt–ā, dog.
–ī, bitch.
rikkh, bear.
sih, leopard.
bhagēāṛ, wolf.
khōtā, gadhā, ass.
sūr, pig.
kukk–aṛ, cock.
–ṛī, hen.
bill–ā, cat (male).
–ī, „ (female).
ūṭ, camel.
pakhrū, bird.
ill, kite.
giddaṛ, jackal.
hāthī, elephant.
hatth, hand.
pair, foot.
nakk, nose.
hākkhī, eye.
mūh, mouth.

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dand, tooth.
kann, ear.
sirāḷ, kēs, hair.
sar, head.
jībh, tongue.
pēṭ, ḍhiḍḍh, stomach.
piṭṭh, back.
dēh, body.
pōthī, book.
kalam, pen.
manjā, bed.
ghar, house.
daryā, river.
nāḷ, stream.
dhār, pahāṛ, parbat, hill.
ḍhaḍḍ, precipitous slope.
padhrā, plain.
khēttar, field.
rōṭī, bread.
pāṇī, water.
kaṇak, wheat.
kukkṛī, maize.
rukkh, būṭā, tree.
girā, village.
saihr, city.
baṇ, jungle.
macchī, fish.
batt, way.
phaḷ, fruit.
māṣ, meat.
dūddh, milk.
āṇḍā, egg.
ghēō, ghi.
tēl, oil.
chāh, buttermilk.
dihāṛī, day.
rāt, night.
dihāṛā, sun.
cann, moon.
tārā, star.
bāt, biāṛ, wind.
barkhā, rain.
dhup, sunshine.
nhērī, storm.
bhār, load.
bī, seed.
lōhā, iron.
kharā, good.
burā, bad.
baḍḍā, big.
lauhkā, small.
sust, lazy.
danā, hōshyār, wise.
nakārā, foolish, ugly.
chōṛā, swift.
painnā, sharp.
uccā, high.
chaīḷ, beautiful.
ṭhaṇḍā, cold.
tattā, hot.
miṭṭhā, sweet.
sāf, clean.
tĕār, ready.
ghaṭṭ, little.
matā, much.
hauṇā, be, become.
auṇā, come.
jāṇā, go.
bauhṇā, sit.
laiṇā, take.
dēṇā, give.
pauṇā, riṛkṇā, fall.
uṭṭhṇā, rise.
khaṛā hauṇā, stand.
dikkhṇā, see, look.
khāṇā, eat.
pīṇā, drink.
galāṇā, say, speak.
sauṇā, sleep, lie down.
karnā, karṇā, do.
raihṇā, remain.
mārnā, beat.
pachĕāṇṇā, recognise.
jāṇṇā, know.

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Bhaṭeḍlī.

pujṇā, arrive.	bagṇā, flow.
nhasṇā, run.	laṛṇā, fight.
nhasi jāṇā, run away.	jittṇā, win.
baṇāṇā, make.	hārṇā, be defeated.
rakhṇā, place.	calījāṇā, go away.
sadṇā, call.	rāhṇā, sow.
sikkhṇā, learn.	dānd jōtṇā, plough.
paṛhṇā, read.	khuāṇā, give to eat.
likkhṇā, write.	piāṇā, give to drink.
marnā, die.	suṇāṇā, cause to hear.
suṇṇā, hear.	cugṇā, graze.
haṭṇā, turn.	cugāṇā, cārṇā, cause to graze
haṭi auṇā, return.	

NUMERALS.

Cardinal.

1—ik.	37—satattri.
2—dō.	39—uṇtāḷi.
3—trai.	40—cāḷi.
4—caur.	47—satāḷi.
5—panj.	49—uṇunjā.
6—chī.	50—panjāh.
7—satt.	57—satunjā.
8—aṭṭh.	59—uṇāhaṭ.
9—nau.	60—saṭṭh.
10—das.	67—satāhaṭ.
11—nyārā.	69—uṇhattar.
12—bārā.	70—sahattar.
13—tēhrā.	77—sathattar.
14—caudā.	79—uṇāssī.
15—pandrā.	80—assī.
16—sōḷā.	87—satāssī.
17—satārā.	89—uṇānuā.
18—ṭhārā.	90—nabbā.
19—unnī.	97—satānuā.
20—bīh.	100—sau.
27—satāī.	200—dō sau.
29—uṇattri.	1,000—hajār.
30—triḥi.	100,000—lakkh.

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Bhaṭeālī.

Ordinal.

1st, paihlā.
2nd, dūwwā.
3rd, trīyyā.
4th, cauthā.
5th, panjūā.
6th, chiṭṭhā.
7th, satūā.
10th, dasūā.

ik bārī, once.
paihlī bārī, first time.
dūwwī bārī, second time.
addhā, ½.
pauṇē dō, 1¼.
sauā dō, 2¼.
ḍhāī, 2½.
ḍaiḍh, 1½.
sāḍhē cār, 4½.
ik pā, ¼.

SENTENCES.

1. Tērā nāā kē hai? What is thy name?

2. Is ghōṛē dī kitṇī umbar hai? How much is this horse's age?

3. Itthē kachā (*or* itthū) Kashmīr kitṇē dūr hai? From here how far is Kashmīr?

4. Tuāṛē babbē dē ghar kitṇē jāgat han? In your father's house how many sons are there?

5. Maī ajj baṛē dūrā kachā (*or* dūrē kichā) haṇḍī ayā. I to-day from very far have walking come.

6. Mērē cācē dā jāgat usdī bhaiṇū kanē biāhā hai. My uncle's son with his sister is married.

7. Gharē hacchē ghōṛē dī kāṭhī hai In the house the white horse's saddle is.

8. Usdīā piṭṭhī par kāṭhī bannhī dēā. Upon his back bind the saddle.

9. Maī usdā jāgat matā mārēā. I beat his son much.

10. Sē dhārē dē rēhā uppur gauā bakrīā cugāndā hai (*or* cugāē kardā hai). He upon the hill's summit is grazing (or in the habit of grazing) cows and goats.

11. Sē us rukkhē hēṭh ghōṛē uppur baiṭhēā hai. He under that tree on a horse is seated.

12. Uddā bhāī appīā bhēṇū (*or* bhēṇā) kachā baḍḍā hai. His brother is bigger than his sister.

13. Usdā mul ḍhāī rupayyē hai. Its price is two and a half rupees.

14. Mērā bab (bāpū) us halkē gharē andar raihndā hai. My father in that little house lives.

15. Uskēā ēh rupayyē dēī dēā. To him these rupees give.

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16. Sē rupayyē us kachā lēī lēā. These rupees take from him.

17. Uskēā jugtī kari mārō jōṛīā kannē bannhō. Beat him well and bind him with a rope.

18. Khuhē kachā pāṇi kaḍḍhō. Draw water from the well.

19. Maī aggē calō. Walk before me.

20. Kudā puttar tuāṛē picchē aundā hai? Whose son is coming behind you?

21. Sē tuddh kus kachā mullē lēā hai? From whom hast thou bought that?

22. Girāē dē haṭīā bāḷē kachā. From the shopkeeper of the village.

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CURĀHĪ.

Nouns.

Masc.

Nouns in -ā.

	Sing.	*Plur.*
N.	ghōṛ-ā, horse	-ē
G.	-ē rā *or* rō	as Sing.
D.A.	-ē nī	„
L.	-ē majh	„
Ab.	-ē kanā	„
Ag.	-ē	„
V.	-ēā.	-ēō

Nouns in a Consonant.

N.	ghar, house	as Sing.
G.D.A.L.Ab.	ghar-ē rā, &c.	„ „
Ag.	-ē	„ „

Nouns in -ī.

N.	hāth-ī, elephant	-ī
G.D.A.L.Ab.	-ī rā, &c.	-ī rā, &c.
Ag.	-ī	-īē
V.	-īā	-īō

Nouns in *ū*, such as *biccū*, scorpion, *hindū*, Hindū, are declined like *hāthī*. *Bābb*, father, is thus declined :—

N.	bābb	as Sing.
G.	bābb -ē rā, &c.	„ „
D.A.L.Ab.	-ā nī, &c.	„ „
Ag.	-ē	„ „
V.	bābb	bābbō

nā, name has G. *nayyē rā*. Pl. *nā*, *nayyē*.

Feminine.

Nouns in -ī.

N.	kuṛ-ī, daughter	-ī
G.D.A.L.Ab.	-ī rā, &c.	-īā rā, &c.
A.G.	-īē	-īē
V.	-īē	-īō

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Curāhī.

Nouns in Consonant.

N.	bhīṇ, sister	bhīṇi
G.D.A.L.Ab.Ag.V.	bhīṇi, &c.	„ &c.

dhĕū, daughter, is thus declined.

N.	dhĕ-ū	-ūĕ
G.D.A.L.Ab.	-ūā rō, &c.	-ūā rō, &c.
Ag.	-ūĕ	-ūĕ
V.	-ūĕ	-ūŏ

gā, cow.

N.	gā	gā-ī
G.D.A.L.Ab.	gā-ī	-īā, &c.
Ag.	-ĕ	-īĕ

Note.—The postposition for *of*, when following a plural noun is sometimes *karā* instead of *rā*, thus *gāīā karā ghar*, the cows' house. For this *karā* cf. Bhadrawāhī *ghōṛē rū* of a horse, *ghōṛā kĕrū*, of horses, Bhaḷēsi *ghōṛĕū*, *ghōṛ kĕū*; Pāḍarī *ghōṛar*, *ghōṛī kar*. This dependence of the form of the genitive not merely on the word following but on the word preceding is a characteristic of Kashmīrī and some neighbouring languages.

Pronouns.

Sing.

	1st.	2nd	3rd	ēh, this.
N.	aū.	tū	sō	ēh
G.	miṇḍā	tiṇḍā	usĕrā	ĕssĕrā
D.A.	mōni	tau ni	us ni	ĕs (*f.* ĕssĕ) ni
L.	mō majh	„ majh	„ majh	„ majh
Ab.	„ kanā	„ kanā	„ kanā	„ kanā
Ag.	mī	tī	uni	ini
N.	āssĕ	tūĕ	sĕ	ĕh
G.	asṛā	tuāṛā	unhĕrā	inhĕrā
D.A.	āssū ni	tūā ni	unhā ni	inhā ni
L.	„ majh	majh	„ majh	„ majh
Ab.	„ kanā	„ kanā	„ kanā	„ kanā
Ag.	āssĕ	tūĕ	unhā	inhā

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Curāhī.

		Sing.	*Plur.*	
N.	kaṇū, who?	jē, who	kaṇū	jē
G.	kŏsĕrā	jasĕrā	kunhĕrā	jinhĕrā
D.A.L.Ab. &c.	kŏs, &c.	jas, &c.	kunhā, &c.	jinhā, &c.
Ag.	kunī	jinī	kunhā	jinhā

kōī, anyone, someone G. *kisĕrā* Ag. *kĕnnī*
kitū, what, G. *kĕārā*

Other pronouns are *kicch*, anything, something, *jē kō*, whosoever, *jē kicch*, whatsover.

ADJECTIVES.

Adjectives used as nouns are declined as nouns, but adjectives qualifying nouns have the following declensions:—All adjectives ending in any letter other than *-ā*, are indecl. Those ending in *-ā* have Obl. Sing. Masc.*-ē*, Pl.*-ē*, indecl. Fem.*-ī* indecl. The genitives of nouns and pronouns are adjectives coming under this rule.

Comparison is expressed by means of *kanā*, from, than, used with the positive: as, *kharā*, good; *ēs kanā kharā*, better than this; *sabhnā kanā kharā*, better than all, best.

Demonstrative.	*Correlative.*	*Interrogative.*	*Relative.*
itĕā, like this,	utĕa, like that,	kitĕā like what?	jitĕā like which.
ĕtrōṛĕā, so much or many.	utrōṛĕā, so much or many.	kĕtrōṛĕā how much or many?	jĕtrōṛĕā as much or many.

For numerals see at end of list of words.

ADVERBS.

Most adjectives can be used as adverbs. They then agree with the subject of the sentence.

The following is a list of the most important adverbs other than adjectives.

Time.

ēbbĕ, now
tidhēō, then
kidhēō, when?
jidhēō, when.
ajj, to-day
dōttĕ, to-morrow
parsẖū, day after to-morrow
caūthĕ, day after that
hī, yesterday
parhĕ, parsẖū, day before yesterday
caūthĕ, day before that
kidhēō, sometimes, ever
kidhēō na, never
kidhēō kidhēō, sometimes

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Place.

ēṭṭhī, ĕṛī, here	iṇḍē, down
ōṭṭhī, tĕṛī, there	nīṛ, lādhē, near
kōī, kōṛī, where?	dūr, far
jēṭṭhī, jĕṛī, where	aggar, in front
ĕṛī tēī, up to here	piccē, behind
ĕṛhē, from here.	antar, inside
ubrē, up.	bēīr, outside

Others are *kēīni*, why; *ĕs gallā karī*, for this reason; *jugtē karī*, well, *cāṡī*, quickly.

PREPOSITIONS.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

pār, beyond	mũh saṇgā, with me
wār, on this side	usĕrē tēī, for him
pran, upon	āssū sāhī, like us
hĕṭṭh, taḷē, below	unhĕrē kanārē, towards them
majh, maujh, within	usĕrē uēṇḍī pēṇḍī, round about it.
mũh kanē, beside me	

VERBS.

Auxiliary.

Pres.	I am, &c.	ā (*f.* do.)	ā or ātē	ā or ātē	ātē	ātē	ātē	
Past,	I was	Sing thĕā	*f.* thīē	Pl. thīē	*f.* thī			

Intransitive Verbs.

jhaṛṇū, fall.

Fut.	jhaṛī	-mā (or -lā)	-lē	-lē	-mē	-lē	-lē	
Imperat.	jhaṛ	jhaṛē						
Past. Cond.	jhaṛī	-tā *f.* -tē	Pl. -tē	*f.* -tī				
Pres. Ind.	jhaṛtā	ā or ē jhaṛtā (*f.* jhaṛtē ē, &c.)	Pl. jhaṛtātē or ātē jhaṛtē.					

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Curāhī.

Impf. Ind.	jharṭ -ā thĕā (*f.* -ē thiē) Pl. -ē thiē *f.* -ī thī
Past Ind.	jhaṛ -ĕā *f.* -ē Pl. -ē *f.* -ī.
Pres. Perf.	jhaṛĕā ā, &c.
Plupf.	jhaṛĕā thĕā, &c.
Participle	*jharṭā*, falling; *jharī kari*, having fallen; *jharōrā*, in the state of having fallen, *jharṇēbāḷā*, faller, about to fall.

Some verbs have slight irregularties.

bhōṇū, be, become.

Fut.	bhō-mā -lā -lā, &c.
Past Cond.	bhōntā
Past Ind.	bhōā *f.* bhōī
Participle.	*bhōrā*, in the state of having become

aiṇū, come.

Fut.	aimā
Imper.	āĕh aichā.
Past Cond.	ēītā
Past Indic.	yāh *f.* yāē Pl. yēē *f.* yāī.
Participle	*aīchī kari*, having come; *ēiṇēbāḷā*, comer, about to come.

gāhṇhū, go.

Fut.	gammhā or gālhā (*f.* -ē) gālhā gālhā, &c.
Imperat.	gāh gāhā or gāā
Past Cond.	gāthā
Past Indic.	gēā *f.* gēī Pl. gēē *f.* gēī
Participle	*gāhīkari*, having gone; *gēōrā*, in the state of having gone; *gāhṇēbāḷā*, goer, about to go

raihṇhū, remain.

Fut.	rĕmhā or rēlhā rēlhā rēlhā, &c.
Imperat.	rēhī rēhī
Past. Cond.	rēhntā
Past. Ind.	rēhā

bĕahṇū, sit.

Fut.	bĕahmā
Past Cond.	bĕahtā
Past. Ind.	bĕṭhā

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Ourâhî.

Transitive Verbs.

mānū, beat, almost exactly like *jharṇā*.

Fut. māhmā or mammā or mārĕlā mārĕlā mārĕlā, &c.
Past Cond. māta (pronounced māt°).
Past Ind. mārā, with agent case of subject, mārā, agreeing with object.
Pres. Perf. mārā ā, with agent case of subject, mārā ā agreeing with object.
Plupf. mārā thĕā, with agent case of subject, mārā thĕā agreeing with object.
Participle. mārōrā, in the state of having been beaten.

The following are slightly irregular:—

khāṇū, eat, (in agreement with fem. noun *khaiṇī*).

Past Cond. khĕtā *f.* khaĭti
Past Ind. khaū *f.* khāī, Pl. khāĕ

pēṇū, drink

Past. Cond. pĕtā
Past. Ind. pĕtū.

dēṇū, give.

Fut. dĕmā dēlā, &c.
Past. Cond. dĕtā
Past Ind. dittā

laiṇū.

Fut. lĕmmā lēlā, &c.
Past Cond. laĭtā
Past. Ind. lāĕ

bōlṇū, say, speak.

Past. Cond. bōttā
Past Ind. bōlū

kāhnū, do.

Fut. kāhmā
Pres. Ind. | kāhtā ā
Past Ind. kēā
Participle kōōrā, in the state of having been done.

jāṇṇū, know.

Past Ind. jāṇū

lēī ēlṇū, bring and lēī gāhṇhū, take away are like *aiṇā* and *gāhṇhā*.

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The change of *khāṇū* to *khaiṇī*, and *khāīā* to *khaīti* gives us examples of that epenthetical vowel change so common in Kashmiri. If we count from the South East, Curāhī is the first language (so far as I know) that has this change. It becomes increasingly common as we go North and West as, for example, in such dialects as Bhadrawāhī, Pāḍarī, Jammū (Ḍōḍā) Sirājī, Rāmbanī and Pŏgulī, and finds its fullest development in Kashmīrī.

LIST OF COMMON NOUNS, ADJECTIVES AND VERBS.

bābb, father.
mā, mother.
bhāē, bhāū, brother.
daiddī, elder sister
bhīṇ, younger sister
puttar, son.
dhŏū, daughter.
muṇsh, husband.
jō, wife.
maṛdū, man.
trēmat, woman.
gabhrū, boy.
kuḷī, girl.
guāl, puāl, shepherd.
ghōṛ–ā, horse.
–ī, mare.
dānt, ox.
gā, cow.
mhai, buffalo.
bakr–ā, he-goat.
–ī, she „
bhraḍḍ, bhēḍḍū, sheep.
kutt–ā, dog.
–ī, bitch.
rikkh, bear.
sīb, leopard.
brāhg, mirg, panther.
gadhā, ass.
kukkh–aṛ, cock.
–ṛī, hen.
bĕrā–ḷ, cat (male).
–ḷī, „ (female).
ūṭ, camel.

pākhrū, bird.
ill, kite.
siālī, fox.
hāthī, elephant.
hatt, hand.
paīḍ, paīṛ, foot.
nak, nose.
ṭir, ākhrī, eye.
mũh, face.
dant, tooth.
kann, ear.
shiruāḷ, kēsh, hair.
shir, head.
jībh, tongue.
paiṭ, stomach.
piṭṭh, back.
pīṇḍā, body.
pōthī, katāb, book.
kalm, pen.
manjā, bed.
ghar, house.
daryau, river.
gaḍḍ, khōḷ, stream.
dhār, hill.
padhr, plain.
paṭṭī, field.
rōṭī, bread.
pāṇī, water.
kiṇak, wheat.
kūkhṛī, maize.
buṭṭ, tree.
girā, field.
naggar, city.

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baṇ, jungle.
māchī, fish.
bat, way.
phaḷ, fruit.
māṡ, meat.
duddh, milk.
aṇḍhērū, egg.
ghōū, ghi.
tēl, oil.
chāh, buttermilk.
dīh, day.
rāt, night.
dīh, surj, sun.
ṡhukḷi, moon.
tāra, star.
byār, wind.
jhaṛi, maigh, rain.
dhup, sunshine.
bharōṭū, bhārā, load.
bī, seed.
lōhā, iron
kharā, good.
būrā, bad.
baḍḍā, big.
māṭhṛā, small.
daḷiddrī, lazy.
hōšēār, wise.
māṛā, ignorant.
tauḷā, swift.
pinā, sharp.
uthṛā, high.
chōḷ, beautiful.
aīṛā, ugly.
ṭhaṇḍā, cold.
tattā, hot.
miṭṭhā, sweet.
njḷā, clean.
taiār, ready.
thōṛā, little.
matā, much.
bhōṇū, be, become.
aīṇū, aiṇū, come.
gāhṇhū, go.
bēṡhṇū, sit.
laiṇā, take.
dēṇā, give.
jharṇū, fall.
uṭhṇū, rise.
kharē uṭhṇū, stand up.
hērnā, look, see.
khāṇā, eat.
pēṇū, drink.
bōlṇā, speak.
kāhnū, ,,
raihṇhū, remain.
mānū, beat.
paryāṇṇā, recognise.
jāṇṇā, know.
pujṇa, arrive.
naṡhṇā, run.
naṡhī gāhṇhū, run away.
baṇāṇā, make.
rakhṇā, place.
hak pāṇa, call.
miḷṇā, meet.
ṡhikhrnā, learn.
paṛhṇā, read.
likhṇā, write.
marnā, die.
ṡhuṇṇā, hear.
haṭhṇā, turn.
calī ōīṇū, return.
bhiṛnā, fight.
jitṇā, win.
hārnā, be defeated.
calī gāhṇhū, go away.
bāṇā, bāhṇā, sow.
dānt jukaṛnā, plough.
khalāṇa, give to eat.
pčōāṇā, give to drink.
ṡhuṇāṇā, cause to hear.
carnā, grave.
cārnā, cause to graze.

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Numerals.

Cardinal.

1—ak.	37—satattrī.
2—dōi.	39—uṇtāḷī.
3—trāi.	40—cāḷhī.
4—cōūr.	47—sattāḷī.
5—panj.	49—uṇunjā.
6—chē.	50—panjāh.
7—satt.	57—satunjā.
8—aṭṭh.	59—uṇāhaṭ
9—naō.	60—ṣhaṭṭh.
10—daṣh.	67—satāhaṭ.
11—yārā.	69—uṇhatthar.
12—bārā.	70—satthar.
13—tēhrā.	77—sathatthar.
14—cōūdhā.	79—uṇāsī.
15—pandhrā.	80—āsī.
16—shōḷā.	87—satāsī.
17—satārā.	89—uṇainuē.
18—aṭhārā.	90—nabbē.
19—unnīh.	97—satainuē.
20—bīh.	100—sau.
27—satāī.	200—dōi sau.
29—uṇāttrī.	100,000—lakkh.
30—trīhi.	

Ordinal.

1st, pēihlā.	ak bērī, once.
2nd, dūā.	dōi bērī, twice.
3rd, trēā.	pēihlī bērī, first time.
4th, cōūthā.	das guṇā, tenfold.
5th, pēnjuā.	addhā, half.
6th, chēuā, chaṭhā.	pauṇē dōē, 1¼.
7th, saituā.	sauā dōē, 2¼.
10th, daisuā.	aḍhāē, 2½.
	ḍēḍḍh, 1½.
	sāḍhē cōūr, 4½.

In the word *sathatthar*, 77, the first *t* and *h* are pronounced separately. The word is not *sa-thatthar*, but *sat-hatthar*.

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Curāhī.

SENTENCES.

1. Tiṇḍā nā̃ kitū ā̃? What is thy name?

2. Is ghōṛē rī kētrōṛī umbar ā̃? How much is the age of this horse?

3. Ēṛhā̃ Kaṣhmīr kētrōṛē dūr ā̃? From here how far is Kashmīr?

4. Tiṇḍē bŏbbōrē (babbōrē) gharē kētrōṛē laṛkē āntē? In thy father's house how many boys are there?

5. Aū ajj dūr kinā haṇṭhī yāh. I to-day from far have walking come.

6. Mīṇḍē cacērā gabhrū usĕrī bhīṇī saūgā bĕhōrā ā̃. My uncle's son is married to his sister.

7. Gharē hacchē ghōṛē rī kāṭhī ā̃. In the house is the saddle of the white horse.

8. Usĕrī piṭṭhī pran kāṭhī chaṛ. Upon his back put the saddle.

9. Mī usĕrā puttar matā mārā. I beat his son much.

10. Ōh dhārā rī cōṭī pran gāyyā bakrī cātā ā̃. He on the summit is grazing cows and goats.

11. Ōh us buṭṭā hĕṭṭh ghōṛē pran bĕṭhōrā ā̃. He under that tree on a horse is seated.

12. Usĕrā bhāū apṇī bhīṇī kinā baḍḍā ā̃. His brother is bigger than his sister.

13. Usĕrā mul aḍhāī rupayyē. Its price is two and half rupees.

14. Miṇḍā babb us maṭhṛē gharā majh bastā ā̃. My father lives in that small house.

15. Usni ōh rupayyā dēī dēā. To him give that rupee.

16. Ōh rupayyā us kinā lēī lēā. That rupee take from him.

17. Usni jugtē kanē mārikari ḍōrā rashi kanē bannhā. Having beaten him well tie him with ropes.

18. Khūhā kinā pāṇī kaḍḍhā. From the well draw water.

19. Mū agrhē calā. Walk before me.

20. Kusĕrā gabhrū tuāṛē picchē (*or* picōṛē) ēintā? Whose boy is coming behind you?

21. Ōh tū̃ kus kinā mull lēā? From whom did you buy that?

22. Giralyyē rē ēkkī haṭṭiwāḷē kinā lēā. From a shopkeeper of the village.

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LĀHULĪ. (Lāhuḷi).

Nouns.

Masculine.

rhā̆, horse.

	Singular.	*Plural.*
N.	rhā̆	rhān
G.	rhānu	rhānĕ du
D.A.	rhā̆phī	„ dī
Loc.	rhā̆ andrĕz	„ andrĕz
Ab.	rhā̆ dŏts	„ dŏts
Ag.	rhā̆ts	rhānĕz
V.	rhā̆	rhānĕrē

hāthī, elephant.

N.	hāth–ī	–ī
G.	–ī	–ī du
D.A.	–ī vi *or* bi	–ī dī
Ag.	–ī	–iz

bā, father.

N.	bā
G.	bāŏ
D.A.	bābi
Ab.	bāŏ dŏts
Ag.	bāē
V.	bā

Feminine.

milyŏ, daughter.

N.	mil–yŏ	–yŏr
G.	–yŏ	–yŏ du
D.A.	–yŏ vi *or* bi	–yŏ dī
Ab.	–yŏ dŏts	–yŏ du dŏts
Ag.	–yŏē	–yŏz
V.	–yŏ	–yŏrē

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Lāhulī.

rhĭŋ, sister.

N.	rhĭŋ	rhĭr
G.	rhĭŋ	rhĭrē du
D.A.	rhĭ vi *or* bi	„ dī
Ab.	rhĭu dŏts	„ du dŏts
Ag.	rhĭ	rhĭs
V.	rhĭŋ	rhĭrĕ rē

PRONOUNS.

Singular.

	1st	2nd	3rd
N.	gē	kū	du
G.	gĕū	kē	dō
D.	gē vi, gē harē	kē vi, kē harē	dō harē
A.	gē vi, gē	kē vi, kē	dō vi, du
Ab.	gĕō dŏts	kē dŏts	dō dŏts
Ag.	gi, gē	kē	dōī

Plural.

N.	yĕr	kĕr	dŏr
G.	yĕ du	kĕ du	dō du
D.	yĕr vi, yĕ du harē	kĕr vi, kĕdu harē	dŏr vi, dō du harē
A.	yĕr, yĕr vi	kĕr, kĕr vi	dŏr, dŏr vi
Ab.	yĕ dŏts	kĕ dŏts	dŏd dŏts
Ag.	yĕs	kĕs	dŏs

gĕē, kēnē, ēnō, appear to be used for my, thy, his, &c., instead of gĕū, kē, dō, when referring to the subject of the sentence, but this rule does not seem to be observed with absolute strictness

ārī who? G. *ādu* Ag. *as.*

Other pronouns are *chī*, what? *chā*, something, anything.

ADJECTIVES.

Adjectives used as nouns are declined as nouns, but when they qualify nouns they are not declined.

Comparison is expressed by means of *vē*, than, as *mōrē*, big, *rhĭŋ vē mōrē*, bigger than the sister.

dhuē, like this or that, *chan*, like what?

dhō, so much or many, *chirī*, how much? *tēmī*, how many?

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Adverbs.

Most adjectives may be used as adverbs. The following is a list of the commonest adverbs other than adjectives:—

Time.	*Place.*
ĕntĕ, ĕntā, now	dār, here
dōrā, dhōrā, after that, then	dur, nuar, there
abē, when?	nuhē, there, in that place already specified
abēlā, when	aūr, where?
tō, to-day	kinu, where
mūdā, to-morrow	dŏts, from here
īūrā, day after to-morrow	tŏrī, up
mūīrā, day after that	tsambī, near
yōrē, yesterday	ōhētār, ōhĕtār, far
turā, day before yesterday	tūri, in front
tūī turā, day before that	thalā, behind
abēlā ma, never	tōŋg, tōr, inside
tūī, formerly	dāthī, dāhthirī, outside
tā, then, after that, therefore	

Others are *chārī*, why, *dō thālē* or *du gappā lhājī*, for the reason that, *ōē*, yes, *ma*, no, not, *darbar*, quickly.

Prepositons.

The commonest have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

nurā, on that side	giū harē, beside me
dīrā, on this side	gērā sādē, with me
andrĕz, bijhā, within	dōbī, dō vi, for him
ṭŏṭhī, upon	giū tūl, in front of me
pōĕā, under	kā thalē, behind you
	dō thalē, for his sake

Verbs.

Auxiliary.

Pres.	I am, &c.	shuk	shun	shud *or* shu	shunni	shunni	shūr
	or	tŏdŏ	tŏdŏn	tŏd	tŏdŏni	tŏdŏni	tŏdŏr
Past	I was, &c.	tōig	tōin	tōī	tōini	tōini	tōir

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Lāhulī.

Intransitive Verbs.

dāpī, fall (from a horse, &c.).

Fut.	dāpŏg	dāpŏn	dāpdō	dāpŏni	dāpŏni	dāpŏr
Imperat.	dāpa	dàpăni				
Pres. Ind.	dāpā–dō *or*–dŏg	–dŏn	–d	–dŏni	–dŏni	–dŏr
Impf.	dāpā–dĕg	–dĕn	–dĕ	–dĕni	–dĕni	–dĕr
Past Ind.	dājō–dĕg	–dĕn	–dō	–dĕni	–dĕni	–dĕr
Fut. Neg.	ma dag	ma dan	ma dad	ma dani	ma dani	ma daur
Imperat. Neg.	dau tha	dāpĕni thō				

Other tenses. For negative prefix *ma*.

bajĕsī, fall dawn.

Fut.	bajĕsŏg, &c., like dāpŏg
Imperat.	bajĕsa bajĕsani
Pres. Ind.	bájesā –dō *or* –dŏg
Impf.	bájĕsādĕg
Past	bajĕsdĕg
Fut. Neg.	ma bajĕs –ik –in –id –ini –ini –ur
Imperat. Neg.	bajĕsu tha bajĕsĕni thō

For other tenses prefix *ma*.

shubī, be, become.

Fut.	shōg
Pres. Ind.	shuā –dō *or* –dŏg
Impf.	shuādĕg
Past Ind.	shutĕg (like dāpādĕg)
or	shut –ŏ –ŏn –ŏ –ŏni ŏni –ŏr

ābī, come.

Fut.	āb –ŏg	–ŏn	–dō *or* –du	–ŏni	–ŏni	–ŏr
Imperat.	ādeuh	ādăni				
Pres. Ind.	ābād –ŏ *or* –ŏg					
Impf.	ābādĕg					
Past	andĕg					
or	ādig	ādin	ādī	ādini	ādini	ādir
or	anja	anjad	used only in the 1st and 3rd Sing.			
Fut. Neg.	māng	mān	mān	māni	māni	māndur
Imperat. Neg.	thădeuh	thădăni				
Pres. Ind. Neg.	măbādō					

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Impf. Neg.	mā̆bādĕg
Past Ind. Neg.	from andĕg āggĕmu ānnĕmu ānnĕmu ānniĕmu ānniĕmu ānniĕmu

ībi, go.

Fut.	yōg yōn yūdu yōni yōni yōr
Imperat.	il ilă̆ni
Pres. Ind.	yuād–ō *or* –ŏg
Impf.	yuādĕg
Past Ind.	īdĕg
or	īdō īdŏn ilĕ̄ *or* ilă̆ad īdŏni īdŏni īdŏr
Fut. Neg.	mēhg mēhu mēhl mēhni mēhni mēhlur
Imperat. Neg.	thēl thēlă̆ni
Pres. Ind. Neg.	mayyuādō
Impf. Neg.	mayyuādĕg
Past Ind. Neg.	from īdĕg iggiĕmu innĕmu ilĕmu innĭĕmu innĭĕmu ilurĕmu

brai, sit, live, stay.

Fut.	braū brauŏn braūdu brauŏni brauŏni braūŏr
Imper.	braū braini
Pres. Ind.	brā̆dō
Impf.	brā̆dĕg
Past Ind.	brĕ̄thō
Neg.	Prefix *tha* to Imperat. and *ma* to other parts

pīpi, arrive.

Fut.	pipō pipŏn pipudu pipŏni pipŏni pipŏr
Pres. Ind.	pipādō pijidō
Impf.	pipādĕg — pijidĕg
Past Ind.	pig pin pi pini pini pir

khŏsi, be obtained, meet.

Fut.	khŏsāy –ō –ŏn –ūdu –ŏni –ŏni –ŏr
Impf.	khŏsitĕg
Past	khosiga khŏsina khŏsiri khŏsini khŏsini khŏsira

krābi, weep.

Fut.	krābŏg krābŏn krābudu krābŏni krābŏni krābŏr
Pres. Ind.	krābā̆dō
Impf.	krābādĕg

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Transitive Verbs.

tẽzĭ, beat strike.

Fut.	tẽm	–ŏg	–ŏn	–dŏ, &c.		
Imperat.	tẽū	tẽrẽni				
Pres. Ind.	tẽzād –ō *or* –ŏg					
or	tẽmād –ō *or* –ŏg					
Impf.	tẽzādĕg					
or	tẽmādĕg					
Past Ind.	tẽŋgādĕg					
Fut. Neg.	ma tẽŋg *or* tẽzi	ma tẽn	ma tẽū			
	ma tẽni	ma tẽni	ma tẽŭr			

Other tenses. Prefix *tha* for Imperat. and *ma* for the rest.

zẽ, eat.

Fut.	zaŋō	zau	zau	zauni	zāni	zāni
Pres. Ind.	zauād –ō *or* –ŏg					
Impf.	zauādĕg					
Past Ind.	zẽdĕg					
or	zẽda	zẽdan	zẽdō	zẽdani	zẽdani	zẽdŏr

raṇḍĭ, give.

Fut.	rāmō					
Imperat.	raū	rāni				
Pres. Ind.	raṇḍād –ō *or* –ŏg					
	ramādō					
Impf.	raṇḍādĕg					
	ramādĕg					
Past Ind.	randĕg					
or	randa	randan	randō	randani	randani	randŏr
or	rẽg	rẽn	rẽ	rẽni	rẽni	rẽr
or	rẽ	rẽn	rẽ	rẽni	rẽni	rẽr

kūṛĭ, say.

Fut.	kō	kōn	kūdō	kōni	kōni	kōr
Pres. Ind.	kuādō					
	kūṛādō					
Impf.	kuādĕg					
	kūṛādĕg					
Past Ind.	kutĕg					
	kuta	kutan	kutō	kutani	kutani	kutŏr
	kūig	kūin	kūi	kūini	kūini	kūir

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lhāī, do.

Fut.	lhau	lhauau	lhaudo	lhauěni	lhauěni	lhauěr
Imperat.	lhaō	lhāni				
Pres. Ind.	lhādō					
Impf.	lhādĕg					
Past	lhātĕg					
	lhēg	lhēn	lhē	lhēni	lhēni	lhēr
	lhēga	lhēna	lhē	,,	,,	,,
Neg. Imperat.	thalō	thalāni				

kĕṛī, leave.

Fut.	kiō	kiēn	kiōdō	kiēni	kiēni	kiēr
Imper.	kĕō	kĕōāni				
Pres. Ind.	kĕṛādō					
Impf.	kĕṛādĕg					
Past	kĕtā	kĕtau	kĕtō	kĕtani	kĕtaui	kĕtar

nēzī, know.

Fut.	nēō	nēn	nēō	nēni	nēni	nēōr
Pres. Ind.	nēwādō					
Impf.	nēwādĕg					
Past Ind.	nēg	nēn	nē	nēni	nēni	nēr
Fut.-Neg.	maiĕŋg	maiĕna	maiĕ̄			
	maiĕni	maiĕni	maiðra			

tăzi, see, look.

Fut.	tāmō	tāmŏn	tāmdō &c.
Pres. Ind.	tăzādō		
Impf.	tăzădĕg		
Past	tāŋg	—	

·khaṇḍī, see, look.

Fut.	khaınō
&c.	&c.

hābī, bring.

Fut.	hābō	hābŏn	hābdō, &c.			
Imperat.	hādeu	hādăni				
Pres. Ind.	hāndō					
or	hābādō					
Impf.	hāndĕg					
or	hābādĕg					
Past	hānda	hāndau	hāndō	hāndāni	hāndāni	hāndōr

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Lāhulī.

shlsī, take away.

Fut.	s̲hō	s̲hōn	s̲hudō	s̲hŏni	s̲hŏni	s̲hōr
Imperat.	s̲hil	s̲hilăni				
Pres. Ind.	s̲hīdō					
Impf.	s̲hīdĕg					
Past	s̲hīda	-an	-o	-ani	-ani	-ŏr

tsātsī, send.

Fut.	tsapō	tsapŏn, &c.
Pres. Ind.	tsapādō	
	tsātsādō	
Impf.	tsapādĕg	
	tsātsādĕg	
Past	tsāttā	tsāttan tsāttŏ, &c.

thasī, hear.

Past	thātĕg	
	thāīg	thāīn thāī, &c.

NECESSITY AND HABIT.

In order to express Necessity, the necessity of doing a thing, a construction very similar to that of Panjābī is employed, *viz.*, the Agent case with the Infin. Cf Panjābī *ōs ghallṇā hōwēdā*, he will have to send.

gī ībī tōig, I had to go; *kĕ zē tadan*, thou hast to eat; *dōī raṇḍī s̲hū* he has to give.

Thus we have *gī ībī tada* or *tō* or *ta* or *s̲huk*, I have to go.

gī ībī tōig or *tarĕg*, I had to go.

These auxiliaries are inflected according to the subject, as:—

tada	tadan	tadō	tadŏni	tadŏri	tadŏr
tarĕg	tarĕn	tarĕ	tarĕni	tarĕni	tarĕr
tōig	tōin	tōī	tōini	tōini	tōir
s̲huk	s̲hun	s̲hū	s̲huni	s̲huni	s̲hūr

For *s̲huk*, &c., the 3rd Sing. (*s̲hū*) is also used indecl. This may apply to the others also.

The negative of *ībī tada* is *mēbī tada*

and of *ābī tada* (have to come) *mābī tada*.

Habit is expressed by combining *lhāī*, do, make, with the Infin.

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(slightly modified) of the verb which gives the thought required: thus:—

tha dăpā lhaō, do not make a habit of falling.

gē ābā lhādō, I am in the habit of coming.

dŏz tēzā lhādĕr, they were in the habit of beating.

habsī tha lawa lhānī, do not tell lies (*lhāī*, compounded with itself.)

Compound Verbs.

Compound Verbs are very common. As a rule they add emphasis to the meaning.

raṇḍī, give and *kĕṛī* leave, *gī rānī kĕtā*, I gave left, gave altogether

kĕṛī, leave „ „ „ *gī kĕzh kĕō*, I shall leave-leave, leave altogether.

tĕzī, beat, *kĕṛī* leave, *kĕ tĕŋ kĕtan*, thou beating leftest, thou beatest much.

lhāī, do and *kĕṛī*, leave, *lhajī kĕṛī*, do leave, do thoroughly.

raṇḍī, give and *lhāī*, do, *dōī rāma lhātē*, he giving made, he gave (cf. Fut. *rāmō*).

tĕzī, beat and *lhāī*, do, *kĕ tēma lhaō*, beating make, beat thou, (cf. Fut. *tēmŏg*) *kĕ mĕ tēma thalō*, do not habitually strike anyone (*lit.* thou man striking not do.)

shūbī, become, and *ībī*, go, *shujīdō*, *shujīdĕg*, *shujyō*, I become, I became, I shall become.

Thus *nĕnz hābī*, and *nĕnz shīzī*, are emphatic forms of *hābī*, bring, and *shīzī*, take away.

azā is compounded with *ībī*, go to express the Hindi *calnā* (*calā jānā*). *gē azāys*, I shall go away.

hazā with *ābī*, come, expresses 'again' 'back,' come back or return, *gī mūdā hazā ābī tada*, I have to return to-morrow.

phāē raṇḍī, divide, *phugē kĕṛī*, spoil, waste, *shīŋ ībī*, become alive.

Conditional sentences.—I did not notice any special forms for conditional moods. Ordinary tenses appeared to be made to express the idea of condition. *du ābadē gī du tēmō*, if he had come I would have beaten him. (*lit.* he was coming, I will beat him.)

Negation is expressed by prefixing *tha*, to the Imperative, and *ma*, to other parts of the verb. In a number of verbs this leads to complicated changes. Examples are given in the conjugation of the different verbs.

The agent case of the subject is used with all parts of all transitive verbs. This reminds us of Nepāli where the Agent case is employed

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with transitive verbs in all tenses except those in which the Auxiliary verb am, was, &c., is used.

Verbal forms ending in *-ĕg* may also be made to end in *-ēg*.

The Future is used for the Pres. subjunctive as in Kashmīrī.

List of Common Nouns, Adjectives and Verbs.

Natural Relationships, etc.

bā, father.
cŏjŏ bā, (small father) uncle, younger than father.
yā, mother.
kag, elder brother
nuā, younger brother.
rhī, sister.
yō, son.
mīlyō, daughter.
rū, father-in-law.
gāhseu, husband.
mĕz, wife.
gālnū, mī, man.
mēzmī, woman.
kaṛū, yō, boy.
mīlyō, girl.
cōr, thief.
puhāl, shepherd.

Animals.

rhā, horse (common gender).
tahāh, horse (m).
nabrhā, mare.
baṇ, ox.
rēnz, calf.
rāhd, cow.
mhēī, buffalo.
yāg, yak.
rhiz, goat (male).
lā, „ (female).
kats, sheep (male).
mā, „ (female).
khūī, dog, (common).
bā, dog (m.).
mā, bitch.
rikkh, black bear.
ōmū, red bear.
thar, leopard.
shaṇkhū, kind of wild cat.
kār, ass.
sūr, pig.
kŭgā, cock, hen.
bhīṛ, cat.
taṛbhīṛ, cat (male).
ūṛ, uṛ, camel.
pyā, bird.
ill, ill kite.
guā, jackal.
hāthī, elephant.

Parts of the Body.

guṛ, hand.
kunz, foot.
lā, nose.
ṭīr, eye.
mŏt, face.
ā, mouth.
riṛ, ear.
krā, hair.
punz, head.
lhō, tongue.
khŏg, khŏp, stomach.
thākh, back.
phug, body.

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Lāhulī.

Common Objects.

pad, book.
mashādan, pen.
mānnī, bed.
cumh, house.
bōṇḍī, river.
gaṛ, stream.
raṇ, hill.
patthar, plain.
rhī, field.
rāṛī, bread.
tī, water.
chuā, wheat.
kugī, maize.
bnṭṭh, tree.
palānz, saddle.
nagar, village, city.
baṇh, jungle.
matsh, fish.
amh, way.
māl, property.
cij, thing.
dēsh, mulkh, country.
kham, clothes.
guthāb, ring.
paular, shoe.
shā, meat.
pānu, milk.
ṭiglī, egg.
mar, ghī.
tiöll, oil.
bōdī, buttermilk.
haṛī, shop.
ṭaṇ, ṭaṇg rupee.
nīhr, day.
niūrōdh, night.
yēgī, sun, sunshine.
lazā, moon.
karh, star.
lanh, wind.
mug, rain.
kurh, load.
bā, seed.
nīlām, iron.

Abstract Nouns.

aṇgā, famine.
mansā, intention.
hnbsī, lying.
cōrī, theft.
kam, work.
biāh, marriage.
miṇ, name.
lāhā, price.
kharc, expense.
gunāh, sin.
dāh, pity.
ṭēhl service.
ūiāb, answer.
hugam, order.
khushī, happiness.
cāl, sound.
barsh, year.

Adjectives.

ruṭh, good, beautiful, clean.
madam, bad, lazy, ignorant, ugly.
mōṛē, big.
cējĕ, bāā, kuajh, little.
drāldā, straitened.
ōnyi, hungry.
tshōī, fat.
jūshī, befitting.
shil, wise.
rush, swift.
tsanjī, sharp.
raṇgī, high.
sōhī, cold,

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Lāhulī.

ṭŏr, hot.
gur, sweet.
thŏrē, little.
jama, together.
hajē, much, many.
yūs, bātĕr, all.
sāsī, white.

Verbs.

shūbī, shubī, be, become.
ābī, come.
ībī, go.
braī, sit, live.
shīzī, take, take away.
hābī, bring.
raṇḍī, give.
dāpī, fall (from horse, &c.).
bajĕsī, fall down.
khayā shubī, rise, stand up.
khaṇḍī, tāzī, see look.
zā, eat.
tumī, drink.
kūrī, say, speak.
kushī, sleep.
lhāī, do, make.
tāzī, strike, beat.
sōzī, recognise.
nōzī, know.
pīpī, arrive.
drō raṇḍī, run.
pōshībī, run, run away.
ād kūrī, call (*lit.* say 'come'?).
khŏsī, be obtained, meet.
parāphī, read.
tsōzī, write.
sī, die.
thazī, hear.
hazā ābī, return (come again).
guāh raṇḍī, embrace.
au raṇḍī, kiss.
azā ībī, go away.
har tāzī, plough.
tsātsī, send.
krābī, weep.
kĕrī, leave.

NUMERALS.

Cardinal.

1—ittī, i.
2—jur.
3—shum.
4—pī.
5—ngā.
6—trūī.
7—nhī.
8—rhā.
9—kū.
10—sā.
11—sōīdī.
12—sanī.
13—shashum.
14—sāpī.
15—saṇ.
16—sātrūī.
17—sāhnī.
18—sārā.
19—sŏakū.
20—nisz.
100—rā.
200—nirhā. (700 ?)
900—kūrhā.
1,000—sārā.
100,000—lakh.

Ordinal.

1st, tūmī.
2nd, jurmī.
3rd, shummī.
4th, pīmī.

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5th, ŋāmī.
6th, trūimī.
7th, nhīmī.
10th, sāmī.

khaṇṇī, half.
ḍhāi, 2½.

Above 20, numbers are estimated by scores up to 100.

SENTENCES.

1. Kā̃ mīŋ chī ṣhu ? Thy name what is ?
2. Di rhā̃phī tāmī shūī ? This horse's how much (age) is ?
3. Dĕts Kaṣhmīr chiṛī ōhētār tū ? From here Kashmir how far is ?
4. Kā̃ bāō dŏr tāmī yō tŏd ? In thy father's house how many sons are there ?
5. Gē tō ōhētārē āndō. I to-day from far walked.
6. Gĕū cĕjē bāō yōē dō rhīra sādē bīāh lhātō. My uncle's (young father's) son with his sister made marriage.
7. Cuŋh (*or* cumh) sā̃sī rhāu (*or* rhā̃phī) palānz tŏd. In the house the white horse's saddle is.
8. Dō thākhărī palānz tshū. On his back the saddle bind.
9. Gī dō yō hajē tĕŋgādĕg. I his son much beat.
10. Rāō̃ punzari trāī̃ ghuaṇ pauhāle ruātsādē. On the hill's top the shepherd is grazing cows and goats.
11. Buṭṭhō pōē̃ dū rhān ṭŏṭhī tēzi tōī. Under the tree he on a horse was seated.
12. Dō nuā ēnō rhīŋ vē mōṛē tō. His young brother his own sister than bigger is.
13. Dō lāhā ḍhāi ṭaŋ. Its price is two and a half rupees.
14. Gĕū bā bāē cumhu brā̃. My father in a little house lives.
15. Dōbī dī ṭaŋg ranī kĕŏ. To him this rupee giving leave.
16. Dū ṭaŋg dō dŏts nĕnz hādeu. That rupee him from take.
17. Dō kē̃ hajē tēū thāzĕran tshū. Him thou much beat with ropes bind.
18. Bāini ti hund. From the spring water draw.
19. Giū tūī jō. Me in front of walk.
20. Kā̃ thalē āduh yō ābād ? Thee behind whose boy comes ?
21. Kē̃ du ādō dŏts hāndāu. Thou that whom from tookest.
22. Gī haṛī dŏts hāndā̃. I shop from took.

THE PARABLE OF THE PRODIGAL SON.

Dōrā̃ dōī kutē (kūī): ī mīū̃ juṛ yō tōī; cējē
Then he said: one man-to two sons were young

yōī bārā kūī, ē bā anyō māl gēbī pīpā gēbī raū;
son father to said, O Father what property me-to arrive me-to give
ḍōī ānō māl phāā randō. Dōts thalā thōṛa dīnā cējē
he own property dividing gave. From-that after few days young.
yōī yūā cij jama lhātā (lhā), ōhētār mulkharī īdā. Dōrā
son all things together made, far country-to went. There
dōī madam kam lhātō, ānō māl phugā kētō. Du bēlā rī
he bad work did, own property wasting left. That time at
batā kharc shujīdā dō dēshā rī binā angā shutā (shujīdā or īdā)
all spent became that country in great famine became.
Dōrā du drāldā shujīdā. Dōrā dō dēsharī ī sāhūkārā
Then he straitened became. Then that country of one money lender
dōrā īdā. Dōī ānō rbīrī sūrar ruātsī tsāttā. Dō mansa tōī
near went. He own field swine to graze sent. His intention was
du shaq sūrax zauādēr ānō khōg pimādēg. Azla dōbī
that husk-food swine were-eating own stomach I might fill. But him-to
challa ma ramāder. Dōrā dōbī hōsharī (hōsh) āndā
anything not they were giving. Then him-to sense in (sense) came
tā kutā: Gīū bāō anyō kamlhāzā dī (dumbizār)
then he said: My father-of how-many work-doers to (workers)
hajā rōṛī tōd. Gā dēr ōnyī sīuādō, gā khāā atsā gēō
much bread is. I here hungry am dying, I staud arising own
bāō dōr yōg, wōī gī dōbī kōg:— gī sargō kā
father near will go, also I him-to will say:— I heaven-of thy
gunāh lhēga. Ēntā dī jōgā mad hazā kā yō kūṛī, gēbi
sin did. Now this worthy not-am again thy son to-say, me
kā (kānō) kam lhasādu sāhī lhaō. Dōrā atsā ānō
thy (own) work doers like make. Then having-risen own
bāō dōr īlī (īdā). Ēutā du ōhētār tōī du tārī dō bāb
father near went. Now he far was him having-seen his father-to
dāh ādī, dōī drō rā, dōī mūthū guāh rā, mast au rā.
pity came, he run made, he neck-to embrace made, much kiss made.
Yōī dōbī kūī:—gī sargō kā gunāh lhēga. Ēntā dī jōgā
He him-to said:— I heaven-of thy sin made. Now this worthy
mad, hazā kā yō kūṛī. Dō bāā nōkarari kūī ruṭhā
not-am again thy son to say. His father servants-to said good
ruṭhā kham hunj hādāni, kēx dōbī kham rāhni,
good clothes taking-out bring, ye him-to clothes put-on (give?)

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gūī guthāb rāhni, kŏnzari paular rāhni, mōṛō rĕnz shārĕni
hand-to ring put on feet to shoes put on fat calf kill
yĕz zauani khushī lhauani, du gappā lhājī dī giū
we shall-eat happiness shall-make this matter making this my
yō sidō tōī ĕntĕ haza shīŋ īlī, tūī hiŏshtō ĕntĕ khŏsa
son dead was now again alive-went, formerly was-lost now has-been
īlĕā. Dōrĕ dŏz khushī lhātĕr. Dō mōṛō yō rhīrī tōī,
obtained. Then they happiness made. His big son field-in was,
aū ghārī cūmh kachā pī (ādī) gidō garpī mī cāl
what time house near arrived (came) singing dancing of also noise
thātō (thāī). Dōrĕ ī cāgara bī ād kutō rhugādō:— chī shujad.
heard. Then one servant to called asked:— what became.
Dōī dōbī kūī:— Kĕ nuā anjad, kĕ bāō tshōī
He him-to said:—Thy younger-brother came, thy father fat
rĕnz shaiādō, dō thālō dū rājī bājī khŏsīrī. Du
calf is killing that for he well was obtained. He
rōshō shīrī tōŋg mōliādō. Dō bā dāthī anjī du
became-sulky in not-went. His father out having-come him
chōndī. Dōī bābī ūīāb lhātō. Dhŏ barsh kĕ
persuaded. He father-to answer made. So-many years thy
ṭshl lhātĕg, gī kĕ hugam thuāsī ma, kĕ abōlā ī lā
service I did, I thy order rejected not, thou ever one goat
gībī ma randŏn ((rāshī) kōnō yārada sādō khushī gappā
me-to not gave thy-own friends with happiness talk
lhau: abōlā kĕ dī kaṛū ādī, dōī kĕ māl madam
make: when thy this son came he thy property bad
kammārī kharāb lhājī, kĕ dō thāli rĕnz shaiādŏn.
works in evil having-made thou him for calf killedst.
Dōī dōbī kūī:— ō yō kū hamōsh giū kachā tŏdŏn; giū
He him-to said:—O son thou always me near art; mine
tŏd dū kĕ shū. Khūshī lhāī, khushī shūbī jŭshī
is that thine is. Happiness to make, happiness to be fitting
tōī. Kĕ dī nuā sidō tōī ĕntĕ hazā shīŋ īlī,
was. Thy this young-brother dead was now again alive became,
tūī hīŏshtō ĕntĕ khŏsa īlĕā.
formerly was-lost, now has been obtained.

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BHADRAWĀHĪ, BHALĒSĪ AND PĀḌARĪ DIALECTS.

Introduction.

These three dialects are spoken in the eastern portion of Jammū proper. Bhadrawāh, a *jāgīr* of Raja Sir Amar Singh, brother of the Mahārāja of Jammū and Kashmīr, lies immediately to the north-west of Camba State and south of the Cināb river. By Bradrawāhis themselves the district is called *Bhaḍhḷā*, with the accent on the second syllable, while Kashmīris call it *Bŏdarkāh*. Bhaḷēs is the name of a valley a few miles to the east of the town of Bhadrawāh. Pāḍar, separated from Bhaḷēs by a valley only six or seven miles across, lies north of and contiguous to Pāṇgī in Camba State. From Pāṇgī it is two or three marches down the Cināb to Pāḍar; Kishṭawār is four stages lower down the river. Another three marches will bring us into the heart of the Bhaḷēsī country immediately to the west of which Bhadrawāhī is spoken.

All these dialects enable one to study the process of transition from Panjābī to Kashmīrī. Nevertheless, while they exhibit points of connection with Kashmīrī, not one of them can be classed as a dialect of that language. They belong distinctly to the Panjābī-Hindī type. They resemble Kashmīrī in having, in common with Curāhī, the vocalic change known as epenthesis. For examples of this, the notes at the end of the verb in the different dialects should be consulted, as also the note under Curāhī, and the Introduction to the Camba Dialects. Pāḍarī has epenthesis to a larger extent than any of the rest. They have *g* for *j* in the verb *go*; thus Bhadrawāhī *gāhṇū*, Bhaḷēsī *gāhṇu*, Pāḍarī *ghēṇ*; *cf.* Kashmīrī *gatsun*. Bhadrawāhī *zaṇṇū*, say, *zānnū* know, Bhaḷēsī *dzāṇū*, *dzāṇṇu*, remind us of Kashmīrī *dŏpun* and *zānun*. Pāḍarī has further resemblances in its half vowels, represented in Roman by the letters being written above the line, as *han*^{e}, *hin*^{e}, is or are; *thē*^{s}, was (*cf.* the grammar passim); in its introduction of *y* before *e* or *i*, as *lyĕkhaṇ*, write, Kashmīrī *lyĕkhun*; *dyĕn*^{e}, I shall give, *dyittā*, gave, Kashmīrī *dyima*, *dyut*; in some of its pronouns, as, *mĕēūṇ* or *mēṇ*, my; *tĕēūṇ*, *tēṇ*, thy; *hēūṇ*, our, *tōhṇ*, your; *cf.* Kashmīrī *myōn*, *cōn*, *sōn*, *tuhund*; in its 3rd person neuter pronoun *tath*, Kashmīrī *tath*; and in its word for 'why,' *kyĕ*, Kashmīrī *kyāzi*. The introduction of *y* is not always regular. Thus they say both *ij* and *yīj*, mother; *piṭṭh* and *pyiṭṭh*, back; *ikk* and *yikk* one.

In the presence of *r* instead of *r* in the adverbs of place, one is reminded of the Sāsi dialect which has *karē*, where ? *jarē*, where. For these

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words we have Bhadrawāhī *kōṛī*, *zaṛī*; Bhaḷesī *kŏṛē*, *dzĕṛē*; Pāḍarī *kōr*, *zār*. For *here* and *there*, however, Sāsī drops the *r* and has *ṭṭh*, whereas these dialects keep to *r*. We are again reminded of Sāsī in the Bhadrawāhī pronouns *ōh*, he, she, it, that, and *īh*, this, which in their Agent Sing. have cerebral *ṇ*, *uṇī* and *iṇī*, keeping the *ṇ* through all the Oblique Plural. The Sāsī corresponding pronouns do precisely the same, having Agent Sing. *uṇ* and *iṇ* and *ṇ* in the Oblique Plural (Agent Plur. *uṇŏ*, *iṇŏ*).

An interesting feature of these dialects is the frequent preference of *ḍḷ* (or *dl*) and *ḍhḷ* to *br* or *bhr*, and of *ṭḷ* (or *tl*) and *ṭhḷ* to *tr*. Thus we have Bhadrawāhī *ḍhḷabbū*, red bear, *ḍhḷā*, brother, *ḍḷāhg*, leopard, for what in other dialects would be *bhrabū*, *bhrā*, and *barāhg*. We notice also *ḍḷaōrō*, in the state of having been married, for *biāhā huā*. The very name for Bhadrawāh, *Bhaḍhḷā*, illustrates this. In Bhaḷēsī we have *ḍhḷibhhū*, red bear, *ḍḷāg*, leopard; also *ḍhḷĕḍḍ*, sheep, for *bhēḍ*. In Pāḍarī there is *dlaiṇḍhē*, bind, for *bāndhō*.

Again we find in Bhadrawāhī *ṭhḷī*, woman, *tlāē*, three, *ṭhḷēlī*, day after to-morrow (lit. third day), *ṭhḷīh*, thirty, *ṭḷēhbī*, twenty-three; *cf.* *stri*, *trai*, *trijjā din*, *trih*, *trēi*. In Bhaḷēsī we have *ṭḷēlhī*, for the day after to-morrow, and in Pāḍarī *tlāē* for three, and *tlĕan* for the day after to-morrow. I do not remember having noticed these two features in any other dialect, although the mere interchange of *l* and *r* and of *ḷ* and *ṛ* is very common.

Bhadrawāhī makes its Genitive Sing. in *rū*, Genitive Plural in *karu*, Dative in *jō*, Locative in *mū*, Ablative in *kara*. The Agent Sing. Masc. is in *-ē* and the Agent Plur. both Masc. and Fem. in *ēṭ*. It has *l* throughout in the suffix for the Future, the 1st Plur. having *ml*, and has Feminine forms for the Future, Pres. Cond. and Pres. Ind. in addition to other parts where we more often find Feminine forms. Its Stative Participle ('in the state of') is in *-ōrō*.

Bhaḷēsī very much resembles Bhadrawāhī. It has its Genitive Sing. in *-ĕṟū*, Genitive Plur. in *kĕū*; its Dative Sing. in *-ē*, and Dative Plur. in *-an*; its Ablative Sing. in *-ā* and Ablative Plur. in *-ān*, while its Agent case has almost always *-ē* in both the Sing. and the Plur. The Future has *l* in the 2nd and 3rd Sing. and 1st and 2nd Plur., the 1st Plur. having *ml*. Feminine forms are noticeable in the Future and Pres. Ind. The Stative Participle ends in *-ṟō*, and the Conjunctive Participle (*having* fallen, etc.) in *-ōī*.

Pāḍarī has *-ar* for the Genitive Sing. ending and *kar* for the Genitive Plur., *as* for the Dative Sing. and apparently no ending for the Dative Plur., *ĕl* for the Ablative Sing., and *kal* for the Ablative Plur. Its Future takes *l* throughout with *nl* in the 2nd and 3rd Plur. The

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Future has two forms for the 1st Sing. ending respectively in *–ā* when the root of the verb ends in a consonant, and in nasal *ã* when the root ends in a vowel; see the note at the end of the verbs. Feminine forms are found in the Future and Pres. Cond. or Pres. Ind. The Stative Participle ends in *–ōr* or *–aur*, and the Conjunctive Participle in *–ᵏ kar*.

The Pāḍarī word for devil, *haṛmān*, is remarkable. Whether there is any connection with *Ahriman*, the Zoroastrian spirit of evil, is doubtful, but the similarity of the two words is striking.

In connection with the Future in *l*, the introduction to the Camba Dialects should be consulted, pp. ii, iii.

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BHADRAWÂHÎ.

Nouns.

Masculine.

Nouns in –ō.

	Sing.	*Plur.*
N.	ghōṛ–ō, horse	–ō
G.	–ō rū	–ā karu
D.A.	–ō jō	–an jō
L.	–ō mẽ	–an mẽ
Ab.	–ō kara	–an kara
Ag.	–ō	–ōī
V.	–ā	–ān

Nouns in a Consonant.

N.	ghar, house	ghar
G.	ghar rū	ghar karu
D.A.Ab.L.	ghar–ō jō, kara, &c.	ghar–an jō, &c.
Ag.	–ō	–ōī

Nouns in –i.

N.	hāthī, elephant	hāthī
G.	haithẽ rū	hāthī karu
D.A.Ab.L.	haithẽ jo, kara, &c.	hāthī jo, &c.
Ag.	haithō	haithẽ
V.	haithā	haithāu

Nouns in –ū.

N.	hind –ū, Hindu	–ū
G.	–ō rū	–ō karu
Ag.	–ō	–ōī

naū, name, is thus declined :—

N.	naū	naū
G.	naūẽ rū	naū karu

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Feminine.

Nouns in -ī.

N.	kūī, daughter	kūī -ẽ
G.	kūī -ĕ rū	„ karu
D.A.	-ĕ jō	„ jō
L.	-ĕ mẽ	„ mẽ
Ab.	-ĕ kara	„ kara
Ag.	-ẽ	-ēī
V.	-ē	-āu

Nouns in a Consonant.

N.	baihṇ, sister	baihṇ -i
G.	baihṇ -ĕ rū	-i karu
D.A.	-i jō	-i jō
L.	-i mẽ	-i mẽ
Ab.	-i kara	-i kara
Ag.	-ā	-ēī
V.	-ē	-āu

batshī, cow, calf, is thus declined :—

N.	batshī	beutsh -i
G.	beutsh -ĕ rū	-i karu,
Ag.	-ā	-ēī

Note.—The postpositions for *of*, viz., *rū*, when following a singular noun, and *karu*, when following a plural, are declined according to the number and gender of the nouns which they precede.

Thus rū, karu, are followed by sing. masc.
rū, karu, ra, kara, „ „ „ plur. masc.
ri, kĕrī „ „ „ sing. or plur. fem.

They are not inflected for the oblique case, thus :—

kūiĕ	rū	ghōṛē	rū	ghar,	the	house	of	the	girl's	horse.
kūiĕ	rū	ghōṛā	karu	ghar,	„	„	„	„	„	horses.
kūiĕ	rū	ghōeuṛĕ	rū	ghar,	„	„	„	„	„	mare.
kūié	rū	ghōeuṛi	karu	ghar,	„	„	„	„	„	mares.

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PRONOUNS.

	1st	2nd	3rd	ih, this
		Sing.		
N.	aũ	tũ	õh	ih
G.	mērõ, mērũ,	tērũ	usĕrũ	isĕrõ
D.A.	mĩ	tũĩ	us, us jaũ	is, ish jaũ
L.	„ mẽ	tũĩ mẽ	us mẽ	is mẽ
Ab.	„ kara	tũ kara	„ kara	„ kara
Ag.	mĩ	taĩ	uṇī	iṇī
		Plur.		
N.	as	tus	ūṇhā, õṇhā	īṇhā
G.	ishũ	tishũ	uṇ karu	iṇ karu
D.A.	asan *or* asan jaũ	tusan *or* tusan jõ	uṇaṇ *or* uṇaṇ jaũ	iṇaṇ *or* iṇaṇ jõ
L.	asan mẽ	tusan mẽ	uṇaṇ mā	iṇaṇ mẽ
Ab.	„ kara	„ kara	„ kara	„ kara
Ag.	asẽĩ	tusẽĩ	uṇẽĩ	iṇẽĩ

There is another form of the 3rd pers. pron., possibly correlative, which is thus declined:—

Sing. N. tai, G. tisĕrũ, D.A. tus, tash jaũ, L. tas mẽ, Ab. tas kara, Ag. *taiṇī*.

Plur. N. taṇā, G. taṇ karu, D.A. taṇaṇ jaũ, L. taṇaṇ mẽ, Ab. taṇaṇ kara, Ag. taṇẽĩ.

	Sing.		*Plur.*	
N.	kauṇ, who?	zai, who,	kauṇ	zaṇā
G.	kisĕrõ	zisĕrũ	kauṇ karu	zaiṇ karu
Ag.	kaiṇi	zaiṇī	kĕṇẽĩ	zĕṇẽĩ

kōī, anyone, someone, G. *kēĩcĕrũ* Ag. *kēĩcē*

kuṇ, what? G. *kŏlhĕrõ*.

Other pronouns are *kicch*, anything, something, *zai kōī*, whosoever, *zai kicch*, whatsoever.

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Adjectives.

Adjectives employed as nouns are declined as nouns, but adjectives qualifying nouns have the following declensions:—All adjectives ending in any letter other than *-ā, -au, -ō* are indeclinable. Those ending in *-ā, -au, -ō*, have obl. sing. m. *-ē*. Plural *-ē*, indeclinable. Feminine *-ī* indeclinable.

Comparison is expressed by means of *kara*, from, than, used with the Positive: *kharau* (*kharō*), good; *is kara kharau*, better than this; *sēbhan kara kharau*, better than all, best.

Demonstrative.	*Correlative.*	*Interrogative.*	*Relative.*
ōrhū, like this	tōrhū, like that	kōrhū, like what?	zōrhū, like which
aitrū, so much or many	taitrū, so much or many	kaitrū, how much or many?	jaitrū, as much or many

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Adverbs.

Most adjectives can be used as adverbs. They then agree with the subject of the sentence. The following is a list of the most important adverbs other than adjectives:—

Time.	*Place.*
huṇō, now.	itthī, ōṛī, irā, here.
tēs, then.	ūṛī, urā, taṛī, tarā, there.
kēs, when?	kōṛī, kōrā, where?
zēs, when.	zaṛī, zarā, where.
kāla, to-morrow.	īṛī tāī, up to here.
ṭhḷōdī, day after to-morrow.	uṭṭhā, from here.
tsōūthō, day after that.	bāh, up.
hij, yesterday.	hunh, down.
prēz, day before yesterday.	nēṛō, near.
tsōrdihāṛō bhūō, day before that, (lit. four days ago).	dūr, far.
kadī, sometimes, ever.	agrī, in front.
kadī na, never.	pattrī, behind.
kadī na kadī, sometimes.	antar, inside.
	bāhr, outside.

The adverbs are *kujō*, why? *ā*, yes; *nēṅā*, no; *lggḷī*, quickly; *is gallā kērē*, for this reason; *is sārē*, *ais sārē*, thus; *kharē sārē*, well.

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Prepositions.

The commonest prepositions have been given in the declension of nouns. Subjoined is a brief list of others. The same word is frequently both a preposition and an adverb.

pār, beyond.
wār, on this side.
hĕṭṭh, below.
mẽ, within.
mĩ kĕī *or* kā, beside me.
mĩ sāthī, mĩ sĩh, with me.
tĕs wāstē, for him.
tērē lĕī, about thee.
iṣ̲hī sāhī, like us.
uṇaṇ kā, towards them.
us patī, after him or that.
tisērē wārē pārē, round about it.
tusan barābar, equal to you.
mērē bagair, without me.

Verbs.

Auxiliary.

Pres.	I am, &c.	āĩ	ās	āhē	āhm	āhth	āhṇ
Past	I was	Sing. thiō, *f.* thī		Pl. thiē *f.* thi			

Intransitive Verbs.

bitshaṛnu, fall.

Pres. Cond.	bitshaṛ–au *or* –ī	–as	–ē	–am	–ath	–aṇ
Fem.	–ī	–ī	–ī	–am	–ath	–aṇ
Fut.	bitshaṛ –alō	–alō	–alō	–malē	–alē	–alē
Fem.	–*a*ılai, &c.					
Imperat.	bitshaṛ	bitshaṛā				
Pres. Ind.	bitshaṛ –tẽ	–tẽ	–tē	–tam	–tath	–taṇ
Fem.	–cẽ	–cẽ	–cē	–cam	–cath	–caṇ
Impf. Ind.	bitshaṛ –tō thiō (fem. –tī thī) Pl. –tē thiē (fem. –tī thī).					
Past Ind.	bitsh –aṛō *f.* –ĕṛī	Pl. –aṛē *f.* –ĕṛī				
Pluf.	bitshaṛō thiō, &c.					
Part.	*bitshaṛtō*, falling; *bitshaṛtā*, having fallen; *bitshaṛōrē*, in the state of having fallen; *bitshaṛnēbāṇā*, faller, about to fall.					

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Some verbs have slight irregularities.

bhōṇu, be, become.

Pres. Cond.	bhau -ī	-s	-ō	-m		-th	-ṇ
Fut.	bhō -lō	-lō	-lō	bhau-mlō		-lō	-lō
Past Ind.	bhūō						
Part.	*bhūōrō*, in the state of having become.						

ĕjṇu, come.

Pres. Cond.	ĕjji, &c.					
Fut.	ĕj -ĕlō	-ĕlō	-ĕlō	-mĕlō	-ĕlō	-ĕlō
Imperat.	ĕl	ĕjā				
Pres. Ind.	ĕttĕ					
Impf. Ind.	ĕttō thīō					
Past	āū					
Part.	*ĕttā*, having come ; *ōrō*, in the state of having come.					

gāhṇū, go.

Pres. Cond.	gēī	gās	gāhō	gāhm	gātath	gāṇ
Fut.	gēlō	gēlō	gālō	gāmalō	gālō	gālō
Impf. Ind.	gāhtō thīō.					
Past	jaū	jō				
Part.	*gēhtā*, having gone ; *jōrō*, in the state of having gone.					

rēhṇu, remain.

Pres. Cond.	rēhī	rāhs	rāhō	rāhm	rāhth	rāhṇ
Fut.	rēh -lō	-lō	-lō	rāhmlō	rēh -lō	-lō
Imperat.	rāh	rāhā				

Transitive Verbs.

kuṭṇu, beat.

Pres. Cond.	kuṭ -ṭau	-ṭas	-ṭō	-ṭam	-ṭath	-ṭaṇ
Fem.	-ṭī	-ṭī	-ṭī	-ṭam	-ṭath	-ṭaṇ
Fut.	kuṭ -alō	-alō	-alō	-malō	-alō	-alō
Fem.	-*a*ilai, &c.					
Imperat.	kuṭ	kuṭṭā				
Pres. Ind.	kuṭ -tĕ	-tĕ	-tō	-tam	-tath	-taṇ
Fem.	-cĕ	-cĕ	-cō	-cam	-cath	-caṇ
Impf. Ind.	kuṭtō thīō. Pl. kuṭtō thīō. Fem. kuṭtī thī					
Past. Ind.	kuṭṭū *or* kuṭṭō with agent case of subject, kuṭṭū *or* kuṭṭō agreeing with the object.					

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Pres. Perf.	kuṭṭū (&c.) āhō with agent case of subject, kuṭṭū āhō agreeing with object.
Plupf.	kuṭṭū thīō with agent case of subject, kuṭṭū thīō agreeing with object.
Part.	as for *bitsharnu*, *kuṭṭōrō*, in the state of having been beaten.

The following are slightly irregular :—

	khāṇū, eat.
Past Ind.	khaũ
	piṇū, driuk.
Past Ind.	piũ
	dēṇū, give.
Fut.	dēlō
Past Ind.	dẽũ
	zauṇū, say.
Fut.	zōlō *or* zaulau
Past Ind.	zaũ
	k*ai*rnū, do.
Fut.	kērlō
Past Ind.	kiũ
	zānnū, know.
Fut.	zānlō
Past Ind.	zāṇũ
	ānnū, being.
Fut.	aiṇalō
Past Ind.	āṇũ
	naiṇū, take away.
Fut.	nēlō
Past Ind.	nẽũ

Habit is rendered as follows :—

aũ gāhtã bhautã, I am in the habit of going.
tai gāhtō bhautē, he is in the habit of going.
tai gāhtī bhaucē, she is in the habit of going.

Present action is thus expressed :—

tai gāhṇē larō ai or *gāhṇe lagorō ai*, he is in the act of going. This, translated into literal Urdū, would be *wuh jānē lagā huā hai*. In this example the words *gāhṇē larō* or *lagōrō* are indeclinable for all persons and numbers.

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The epenthetical vowel change in *hāthī, haithĕ rū; batshī, beutshĕ rū; kauṇ, kaiṇi* (see declension of nouns and pronouns), and in *bitshaṛalō, bitshaṛailai; kuṭalō, kuṭailai; ānnū, aiṇalō* (see above, verbs) should be noticed. See note at end of verbs in Curāhī dialect.

For the Infinitive of Verbs *-ū* and *-u* are used interchangeably. Similarly in the last syllable of nouns and adjectives, *au, ā, ō* are freely used for each other.

In the 17th and 19th sentences below will be noticed interesting forms for the Imperative:—Sing. *banhd* or *banhdā;* plur. *banhdāth* or *banhdthēt.*

List of Common Nouns, Adjectives and Adverbs.

bābō, father.
hāj, mother.
ḍhḷā, brother.
baihṇ, baihṇ, sister.
kō, māṭṭhū, son.
kŏī, kūī, daughter.
muṇasḥ, husband.
ṭhḷī, wife.
maṛd, man.
ṭhḷī, woman.
māṭṭhū, boy.
kŏī, kūī, girl.
gōran siṇghā, cowherd.
puḷāl, shepherd.
tsaur, thief.
ghōṛ -ō, horse.
-ī, mare.
dāut, ox.
batshī, cow.
bhaī, buffalo.
tshōṛō, he-goat.
tshaillī, she-goat
bhaiḍḍ, sheep.
kut-ar, dog.
-rī, bitch.
itsh, black bear.
ḍḷḷabbu, red bear.
ḍḷḷāhg, leopard.
khauthan, ass.
sūr, pig.
kuk-kuṛ, cock.
-kaṛī, hen.
bal-ā, cat (male).
-āī, „ (female).
ūṇṭ, camel.
tsaṛŏllī, bird.
shōṇ, kite.
gidaṛ, fox.
hāthī, elephant.
hatth, hand.
pāō, foot.
nakk, nose.
ŏtshī, eye.
tuttar, face.
āsḥ, mouth.
dant, tooth.
kann, ear.
shirāḷ, hair.
dŏg, head.
zibbh, tongue.
paiṭ, stomach.
piṭṭh, back.
jind, body.
katāb, book.
kalam, pen.
khaṭ, bed.
ghar, house.
nirū, river.
gaḍ, stream.
dhār, hill.

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paddhrū, plain.
tshēṭhḷ, field.
rŏṭṭi, bread.
pāṇī, water.
gahũ, wheat.
kukkṛī, maize.
būṭā, tree.
ḍḷaū, field.
s̲hāhr, town.
baṇ, jungle.
masḷī, fish.
batt, way.
mēūō, fruit.
mās, meat.
duddh, milk.
ṭhūl, egg.
ghī, ghi.
tail, oil.
tshāh, buttermilk.
zhĕz, day.
ḍḷaz, night.
dihāṛō, sun.
cānaṇī, moon.
ćārō, star.
bāō, wind.
dēū, rain.
dhupp, sunshine.
āndharū, storm.
bhārō, load.
bīdz, seed.
lahũ, iron.
chail, beautiful, good, clean.
burō, ugly, bad.
baḍḍō, big.
nikṛō, little.
s̲hust, lazy.
takṛō, wise.
jāhlī, ignorant.
tikkhā, tēz, swift.
ṭhaṇḍū, cold.
tattū, hot.
miṭṭhū, sweet.

tēār, ready.
kam, little.
mastē, much.
bhōṇu, be, become.
ĕjṇu, come.
gāhṇū, go.
naiṇū, take.
dēṇū, give.
bitsharnu, fall.
uṭhṇu, rise.
kharō bhōṇū, stand.
hairnu, see, look.
khāṇū, eat.
pīṇū, drink.
zauṇū, say.
zhulṇu, sleep.
kairnu, do.
rēhṇū, remain.
kuṭṇū, beat.
pus̲hāṇṇū, recognise.
zānnū, know.
puzṇū, arrive.
nas̲hṇū, run.
nas̲hī gāhṇū, run away.
baṇāṇū, make.
rakkhṇū, place.
kujāṇū, call.
malṇū, meet.
s̲hikhṇū, learn.
parhnū, read.
likkhṇu, write.
s̲huṇṇu, hear.
nisṇū, turn.
azṇu, return.
tsalṇu, flow.
larnū, fight.
zītṇū, win.
hārnū, be defeated.
tsalu gāhṇu, go away.
baihṇū, sow.
hal lāṇā, plough.
khuāṇū, cause to eat.

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piāṇū, cause to drink.
shuṇāṇū, cause to hear.
tsarnu, graze.
tsāranu, cause to graze.
zhulṇu, lie down.

NUMERALS.

Cardinal.

1—ak.	15—parnā.
2—dūī.	16—shōṛā.
3—tlāi.	17—satārā.
4—tsēūūr, tsōūr.	18—aṭhārē.
5—panta.	19—unuī.
6—shāli.	20—bīh.
7—satt.	23—tlēbbī.
8—aṭṭh.	27—sēttāī.
9—naū.	29—unattāī.
10—dash.	30—ṭhḷih.
11—yāhiā.	100—shauū.
12—bāhrē.	1,000—hazār.
13—tēhrā.	100,000—lakkh.
14—tsēūūdē.	

Ordinal.

1st, paihlū.	5th, panteaū.
2nd, dūiaū.	6th, shēiaū.
3rd, tlēiaū.	7th, sataū.
4th, tsēūraū.	10th, dashaū.

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addhū, half.
ḍaḍḍh, 1½.
panṇā dūī, 1½.
auā dūī, 2½.
ḍhāī, 2½.
sāḍhā tsōūr, 4½.

SENTENCES.

1. Tērō naū kuṇ ai? What is thy name?
2. Ēa ghōṛē rī kēṭlī umr ai? How much is this horse's age?
3. Iṭṭhā Kashmīr kēṭlī dūr ai? From here how far is Kashmīr?
4. Tishō bana rā kēṭlē maṭṭhē aṇ? How many are his father's sons?
5. Aū az dūrā baiṇṭtā āu. To-day I from far walking came.

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6. Mērē cācē rō kō tisēri bēhṇi sāthi ḍiāōrō ai. My uncle's son with his sister is married.

7. Gharē chiṭṭē ghōṛē rī kāṭhī aē. In the house the white horse's saddle is.

8. Tisērē ṭhiliggē puṛ kāṭhī lāth. On his back bind the saddle.

9. Mī tisērū maṭṭhū mast kuṭṭū. I beat his son much.

10. Tai dhārī puṛ bētshī tsheḷḷī tsārtē. On that hill he is grazing cows and sheep.

11. Tai būṭē hēṭh ghōṛē puṛ bisẖāṛō ai. Under that tree he is sitting on a horse.

12. Tisērū ḍhlā apṇī bēhṇi kara baḍḍō ai. His brother is bigger than his sister.

13. Tisērū mul ḍhāi rupayyē aṇ. Its price is two and a half rupees.

14. Mairo bābō us nikṛe ghare mẽ bisẖtē. My father in that little house lives.

15. Tēs ēh rupayyō dē. Give him this rupee.

16. Tai rupayyē tēs kara āṇ. These rupees bring from him.

17. Tēs mast kuṭṭi sẖēli aī bauhd *or* banhdā. Having beaten him much bind thou him with a rope.

18. Khūhō pāṇī kaḍḍh. From the well take out water.

19. Mī agrī tsalāth *or* tsalthēī. Before me walk (you.)

20. Kisērō kō tusan pitōrā ōrō ai? Whose son is coming after you?

21. Taī kas kara mullē āṇō? From whom hast thou bought it?

22. Ḍḷauẽ rē ēkkī hēṭṛibāḷē kara. From a shopkeeper of the village.

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BHALĒSÎ (Bhaḷēsī).

Nouns.

Masculine.

Nouns in –ō.

	Sing.	*Plur.*
N.A.	ghōṛ –ō, horse	ghōṛē
G.	–ŏū	ghōṛ kĕū
D.	–ē	ghōṛ –an
Ab.	–ā	–ān
Ag.	–ē	–ē

Nouns in a Consonant.

N.A.	ghar, house	ghar
G.	ghar-ĕū	ghar kĕū
Ab.	–ā	ghar –ān
Ag.	–ē	–an

Nouns in –i.

N.A.	hāthi –i, elephant	–i
G.	–ĕū	–i kĕū
Ag.	–iē	–iē

Feminine.

Nouns in -i.

N.A.	kūi, girl	kŭiā
G.	kūi –ĕū	kui kĕū
D.	–ē	kui –an
Ab.	–ā	–ān
Ag.	–ē	–ē

Nouns in a Consonant.

N.A.	bhaiṇ, sister	bhaiṇ
G.	bhaiṇ –ĕū	bhaiṇ –i kĕū
D.	–ē	–in
Ab.	–ā	–iān
Ag.	–ē	–iē

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Pronouns.

Sing.

	1st	2nd	3rd	ōh, this
N.	aũ	tũ	sē. ōh	ēh
G.	mēũ	tēũ	usēũ	isēũ
D.A.	mĕĩ	tũi	us	is
L.	,, mã	,, mã	,, mã	,, mã
Ab.	mērā	tērā	usā	isā
Ag.	mĕĩ	tēĩ	unī	inī

Plur.

N.	as	tus	unā	inā
G.	asĕrū	tusĕrū	uu kēũ	in kēũ
D.A.	āhan, asan	tuhan, tusan	unan	inan
L.	asan mã	tusan mã	,, mã	,, mã
Ab.	asān	tusān	unān	inān
Ag.	ahan, asan	tuhan, tusan	unhē	inhē

There is another form of the 3rd Pers. Pron. *tē*, which is thus declined:—

Sing. N. *tē.* G. *tasēũ.* D.A. *tas.* L. *tas mã.* Ab. *tasā.* Ag. *tĕnī.*
Plur. N. *tĕnā.* G. *tĕn kēũ.* D.A. *tinan.* L. *tinan mã.* Ab. *tinān.* Ag. *tinhē.*

	Sing.		*Plur.*	
N.	kaṇũ, who?	dzē, who	kaṇũ	dzĕnā
G.	kisēũ	dzisēũ	kin kēũ	dzin kēũ
D.A.L.Ab.	kis, &c.	dzis, &c.	kin, &c.	dzin, &c.
Ag.	kĕṇī	dzĕnī	kuuhē	dzinhē

kōī, anyone, someone. G. *kĕĩcēũ.* D. *kĕĩcē.*
kī, what? G. *kuṛēũ.*

Other pronouns are *kicch*, anything, something; *dzē kōī*, whosoever; *dzē kicch*, whatsoever.

The abl. pl. of the personal pronouns reminds us of the Kuḷūī dialect, where we find *ãssān* or *ãssā na*, *tussān* or *tussā na*, *tinha na*, *inha na*.

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Adjectives.

Adjectives used as nouns are declined as nouns, but adjectives qualifying nouns have the following declension :—All adjectives ending in any letter other than *ā*, *ū*, *au*, *ō*, are indeclinable. Those ending in any of these letters change it to *-ē* for Obl. s. m., and N. pl. m., and *i* for Fem. Sing. or Plur. The genitives of nouns and pronouns come under this rule, as *ghòṛēī zīn*, the horse's saddle.

Comparison is expressed by the positive of the adjective used with the ablative of the noun or pronoun with which comparison is made as *chittā*, white (cf. Panjābī, *cittā* ; Kuḷūī *ch̲ēttā*, and *ch̲ittā* in Kuḷū Sirāj) *is̄ chittā*, whiter than this.

Demonstrative.	*Correlative.*	*Interrogative.*	*Relative.*
ĕhū, like this	*tĕhū*, like that	*kĕhū*, like what?	*dzĕhū*, like which
ĕthur, so much or many	*tĕthur*, so much or many	*kathur*, how much or many?	*dzĕthur*, as much or many

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Adverbs.

Most adjectives can be used as adverbs. They then agree with the subject of the sentence. The following is a list of the most important adverbs other than adjectives.

(*Time.*)

huṇhē, now.
tĕsā, then.
kĕsā, when?
dzĕsā, when.
adz, to-day.
kāla, tomorrow.
ṭḷādhī, day after tomorrow.
tsōūth, day after that.
hī, yesterday.
parē, day before yesterday.
tsōūthī, day before that.

(*Place.*)

ĕṛē, here.
òṛē, tĕṛē, there.
kŏṛē, where?
dzĕṛē, where.
ṭṛīā, from here.

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Verbs.

Auxiliary.

Pres.	I am, &c.	heũ	hus	hā	ham	hath	ahan	
Past	I was	Sing. m.	thiō	*f.* thē	Pl. m.	thiē	*f.* thī	

Intransitive Verbs.

khirkṇu, fall.

Pres. Subj.	khirk -ẽ	-as	-ō	-am	-ath	-an	
Fut.	khirk -an *or* -ĕn	-al *or* -ēl	-ēl	-kamal	-ēl	-an	
Fem.	-eun	-eul	-eul	-ameul	-eul	-eun	
Imperat.	khirk khirkā						
Pres. Ind.	khirk -tau *or* -tu	-tus *or* tŏs	-tau *or* tu				
	-tam	-tath	-tē				
Fem.	-tē	-tē	-tē	-tam	-tath	-ti	
Impf. Ind.	khirk -tau thiō (*f.* -tē thē)	Pl. -tē thiē (*f.* ti thī)					
Past. Ind.	khirk -ō	-ō *or* -au	-ō *or* -au	-au	-au	-ō	
Fem.	-ōi						
Pres. Perf.	khirkō heũ *or* aheũ, &c.						
Plupf.	khirkō thiō, &c.						
Past	*khirkōi*, having fallen						

Some verbs have slight irregularities.

bhōṇu, be, become.

Pres. Subj.	bhō -ā	-s	bhō	bhō -m	-th	-n	
Pres. Ind.	bhŏt -an *or* -ō *or* -u						
Past Ind.	bhūō						

aiṇu, come.

Pres. Subj.	ōiẽ	ōis	ōiē	ōm	ōith	ōin
Fut.	ōiu	ōyēl	ōyēl	ōimēl	ōyēl	ōin
Imperat.	eui	ōiā				
Pres. Ind.	ōintō, &c.					
Past Ind.	āūō *f.* āūōi					
Partic.	*ēnĕbāḷō*, comer, about to come.					

gāhṇu, go.

Pres. Ind.	gāh -ĕ	-as	-ē	-am	-ath	-an
Fut.	gāh -au	-al	-al	-mal	-al	-an
Imperat.	gā gāhā					
Pres. Ind.	gahẽtō					
Past Ind.	gēū Pl. gē F. Sing. & Pl. gēī					

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Transitive Verbs.

kuṭṇu, beat.

Pres. Subj.	kuṭṭ -ē	-as	-ō	-am	-ath	-an
Fut.	kuṭ -ṭan	-ṭal	-ṭal	-mal	-ṭal	-ṭan
Imperat.	kuṭ	kuṭṭā				
Pres. Ind.	kuṭ -tau (*or* -tu *or* -tō)			-tus *or* -tŏs		
	-tau *or* -tu *or* -tō					
	-tam	-tath	-tē			
Fem.	-tā	-tā	-tā	-tam	-tath	-ti
Imperf. Ind.	kuṭ -tau thiō (*f.* -tā -thā) Pl. -tā thiā (*f.* tī thī)					
Past Ind.	kuṭ -ṭō (*f.* -ṭā Pl. ṭā *f.* ṭī) with agent case of subject, kuṭṭō agreeing with object.					
Pres. Perf.	kuṭṭō hā with agent case of subject, kuṭṭō hā agreeing with object.					
Plupf.	kuṭṭō thiō with agent case of subject, kuṭṭō thiō agreeing with object.					
Partic.	*kuṭtau*, beating; *kuṭṭō* or *kuṭṭūō*, beaten.					

Some verbs exhibit minor divergences.

khāṇō, eat.

Past. Ind.	khāṭō.
Fut.	khān.
Past	khāū.
Partic.	*khāā* or *khaūō*, eaten.

piṇō, drink.

Pres. Ind.	pīṭō.
Fut.	pian.
Past Partic.	pŏōū.

dēṇō, give.

Pres. Ind.	dēṭō.
Fut.	dēn.
Past	dittōū.

dzōṇu, say.

Pres. Ind.	dzōtā.
Fut.	dzōn.
Past	dzōū.

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karnu, do.

Pres. Ind.	kartō.
Fut.	karn.
Past	kēū.

dzāṇṇu, know.

Pres. Ind.	dzāṇtu.
Fut.	dzāṇan.
Past	dzāṇū.

ăṇṇō, bring.

Pres. Ind.	aṇtō.
Fut.	aṇan.
Past	ŏṇō.

nēṇō, take, take away.

Pres. Ind.	nẽtō.
Fut.	nēn.
Past	nēō.

Verbs appear to have two past participles, thus from *khāṇō*, eat, we have *khāū* and *khāūō*; from *gāhṇu*, go, *gēū* and *gēūō*. Probably the shorter is the ordinary past participle, and the longer the stative participle, the meaning here being *eaten* and *in the state of having been eaten*, *gone*, and *in the state of having gone*.

The Pres. Subj. with a negative is used to express the sense of a negative Pres. Ind., *tū kujē rōṭī na khās*, why art thou not eating bread?

The Past Cond. is rendered by the Pres. Subj. with *thiō*:—*tū ēe hiō aū kuṭṭã thiō*, if thou hadst come I would have beaten thee.

In the sentences below *a*heū and *ā*hē or *ā*hē will be noticed for *h*eū and *h*ā in the present auxiliary. Probably *a* may be prefixed all through the tense.

Bhaḷēsī does not differ greatly from Bhadrawāhī. The following words as compared with the corresponding words in the Bhadrawāhī list will show the approximation.

bāb, bājī, father.	bŏkut, son.
hai, mother.	kō, „
kāk, brother.	kūr, daughter.
bhēī, „	kuī, „
binyi, sister.	rōn, husband.
bhaiṇ, „	meuṇaṣh, husband.

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zanān, wife.
muṭṭēār, man.
kuēũṅṇh, (nasal *n*), woman.
kō, boy.
kuī, girl.
ġōr, cowherd.
puhāl, shepherd.
tsōr, thief.
ghōṛ –ō, horse.
–ĕ, mare.
dānt, ox.
gaũ, cow.
bhaĭ, buffalo.
tshĕrṛō, he-goat.
tshĕllĕ, she-goat.
ḍhḷeḍḍ, sheep.
kutar, dog.
kutrĕ, bitch.
*e*utsh, black bear.
ḍhḷibbhū, red bear.
ḍlāg, leopard.
khōtrū, ass.

SENTENCES.

1. Tēū naū kē hā? What is thy name?
2. Ēs ġhōṛēī kĕthrī umbar hā? How much is this horse's age?
3. Iṛiṣ̃ Kaṣ̱hmīr kĕthrī hā? From here how much is Kaṣ̱hmīr?
4. Tē habē gharē maṭh kĕthar ahan? In thy father's house how many sons are there?
5. Aũ ads dūruā haṇṭhī āũō ăheē. I to-day from far walking have come.
6. Mēũ piṭlāō kō tisēī bhaiṇ sāthĕṣ̃ biāhō āhē. My uncle's son is married with his sister.
7. Gharē mads chittē ghōṛēī zīn ăhē. In the house is the white horse's saddle.
8. Tisēī piṭṭhē puṭṭh zīn kaṣ̱hā. Upon its back bind the saddle.
9. Mēī tisēū kō matō kuṭṭō. I beat his boy much.
10. Tē dhārē puṭṭh ġauṣ̃ tshĕllī tsārtō āhē. He upon the hill cows and goats grazing is.
11. Us buṭṭē hĕṭṭhē ghōṛē puṭṭh tē biṣ̱hōũ ăhē. Under that tree upon a horse he seated is.
12. Tisēũ bhēī appī bhaiṇā baṛō āhē. His brother is bigger than his sister.
13. Tisēũ mul aḍhāī rupayyō hā. Its price is two and a half rupees.
14. Mēũ bābō us nikṛũ gharē mads bhōtō. My father lives in that little house.
15. Us rupayyē dĕth. Give him rupees.
16. Usā rupayyē ēṇī tahaḍḍ. From him take (those) rupees.
17. Tē hacchō kuṭṭath tē ṣ̱hēlī sāī bannbath. Beat him well and bind him with ropes.

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18. Khūhā pāṇi keuḍh. From the well take out water.
19. Mērā āgrē tsalā. Walk in front of me.
20. Kisēū kō tērā pattē ēintō. Whose boy comes behind thee?
21. Tēī kisā mullē ăṇō? From whom hast thou brought it?
22. Ḍḷaūā haṭṭībālē kaṇĕā aṇō. From the village from a shopkeeper (I have) taken it.

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PĀḌARĪ.

Nouns.

Masculine.

Nouns in *–ā.*

	Sing.	*Plur.*
N.	ghōṛ–ā, horse	ghōṛ–ō
G.	–ar	–ī kar
D.	–as	–ī
Ab.	–ōl	–ī kal
Ag.	–ō	–ī

Nouns in a Consonant.

N.	badhōl, ox	badhōl
G.	badhōl –ar	badhōl kar
D.	–as	badhōl
Ab.	–ōl	badhōl kal
Ag.	–ō	badhōlō

bab, father, has G. *bābbar*; D. *bābbas*; Ab. *bābbal*; Ag. *bābbō*.

Nouns in *–i.*

N.	hāith[i]	hāthī
G.	haithiar	haithī kar
Ag.	haithī	haithī

Feminine.

Nouns in *–ī.*

N.	kōī	kūī
G.	kūy –ar	kūī kar
D.	–as	kūī
Ab.	–al	kūī kal
Ag.	kūī	kūī

ghōṛī, mare, has G. *ghūṛŏr*; D. *ghūṛŏs*.

Nouns in Consonant.

bhēṇ, sister, has G. *bhēṇar*; Pl. *bhīṇ*; G. *bhīṇ kar*.

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Pronouns.

Sing.

	1st	2nd	3rd	ōh, this
N.	aū	tū	ōh	ēh
G.	mĕēūṇ, mēṇ	tĕēūṇ, tēṇ	tasar	asar
D.	meuĪ, maĪ	tōū	tas	as
Ab.	māl	tāl	tasal	asal
Ag.	maĪ	taĪ	tēīnī	ēīnī

Plur.

N.	as	tus	ūhṇ	ĕēūhṇ
G.	hiēūṇ	tōhṇ	taĪ kar	aĪ kar
D.	āsō	tusō	taiṇbō	aiṇbō
Ab.	as kal	tus kal	taĪ kal	aĪ kal
Ag.	āsō	tusō	taṇhō	aiṇhō

kāṇh, who? has G. *kasar*; Ab. *kasal*; Ag. *kēīn*.
kī, what? has G. *kuṛĕr*.

Other pronouns are *dzō*, who; *kĺch*, something, anything; *dzō kaṇō*, whoever; *dzō kĺch*, whatever.

There is a neuter form of the 3rd personal pronoun, sometimes used in the locative (with postpositions) for inanimate objects; as *taṭh kuṭhī ándar*, in that house. It is found also in Kaṣhmīrī.

Adjectives.

Adjectives used as nouns are declined as nouns; otherwise they do not appear to be declined. See sentences 4, 6, 7, 8, 12 at the end.

Comparison is expressed by means of the positive of the adjective with the ablative of the noun or pronoun with which comparison is made, as:—*chĕta*, white; *tasal chĕta*, whiter than that.

Demonstrative.	*Correlative.*	*Interrogative.*	*Relative.*
eurh, like this	toūrh, like that	kĕōrh, like what?	dzĕōrh, like which
attaṛ, so much or many	tattaṛ, so much or many	kattaṛ, how much or many?	dzattaṛ, as much or many

Adverbs.

Most adjectives can be used as adverbs. The following is a list of the most important adverbs other than adjectives:—

(*Time.*)

himmĭ, now.
tapal, then.
kapal, when?
dzapal, when.
ṣhūī, tomorrow.
tlĕan, day after tomorrow.
tsōūthī, day after that.
hī, yesterday.
parē, day before yesterday.
tsōūthī, day before that.
ka^{i}d^{i}, sometimes, ever.
ka^{i}d^{i} na, never.
ka^{i}d^{i} ka^{i}d^{i}, sometimes.

(*Place.*)

iēūṛ, here.
ĕēūl, „
ĕṭṭh, „
tāṛ, tōṛ, there.
ŏl, „
ōṭṭh, „
taṭṭh, „
tal, „
kōṛ, where?
kŏl, „
kŏṭṭh, „
dzāṛ, where.
dzal, where.
dzaṭṭh, „
iēūṛ tikar, up to here.
iṛī, from here.
bĭh, up.
naiṇḍ, down.
nēṛĕ, near.
dūr, far.
agar, in front.
paīttar, behind.
āndar, inside.
bāhr, outside.

Others are *kyĕs*, why; *ā*, yes; *na*, no; *chēṛ*, well; *hasāl*, quickly, *is galar dōsti*, for this reason.

Conjunction.

dzai, if.

Prepositions.

The commonest prepositions have been mentioned in the declension of nouns and pronouns. The same word is frequently both a preposition and an adverb.

pār, beyond.
wār, on this side.
āndar, in.
paḍ, beneath.
peur, upon.
maĭ peur, near me.
maĭ samōt, with me.
tasar dōsti, for him.
tānō peur, towards them.

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VERBS.

Auxiliary.

Pres.	I am, &c., mas. han^{e}, fem. hin^{i}, all through.
Past	I was. Sing. m. thē^{e}, *f.* thī, Pl. thēē, *f.* thī.

Intransitive.

dzhāṛaṇ, fall.

Fut.	dzhāṛ –al	–al	–al	dzhūṛul	dzhāṛ –nal	–nal
Fem.	dzhaiṛ –ĕl	–ĕl	–ĕl	dzhuṛ –ĕl	dzhaiṛ –nĕ^{i}l^{i}	–nĕ^{i}l^{i}

Imper. dzhāṛ

Past Cond. or
Pres. Ind. dzhāṛ –na, Pl. dzhaiṛnĕ.
Fem. dzhaiṛnī, all through.

Impf. Ind. dzhāṛna thĕ^{e}, Pl. dzhaiṛnĕ thēĕ
Fem. dzhaiṛnī thī.

Past Ind. dzhāṛa, Pl. dzhaiṛē.
Fem. dzhaiṛī

Part. *dzhāṛna*, falling ; *dzhaiṛ^{i}-kar*, having fallen.

The following show slight variations :—

bhōṇ, be, become.

Fut.	bhōl	bhōl	bhōl	bhōl	bhōnal	bhōnal
Fem.	bhō^{i}l	bhunē^{i}l^{i}				

Past Cond. or
Pres. Ind. bhōnna, *f.* bhu^{i}nn^{i}

Past Ind. bhō, Pl. bhōē, *f.* bhūī.

adzaṇ, come.

Fut.	ŏzul	ŏzul	ŏzul	ŏzul	aznal	aznal
Fem.	azil	ĕznil				
Imperat.	aib	adzai				

Pres. Ind. azna, Pl. aznē, *f.* aizni

Past ā, *f.* āē, Pl. āē, *f.* ēī.

ghēṇ, go.

Fut.	ghaū	ghēl	ghēl, &c.
Imperat.	gah	ghē	
Pres. Ind.	ghĕna		
Past	gā, *f.* gēī, Pl. gāē, *f.* gēī.		

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bēsẖaṇ, remain, sit.

Fut.	bisẖul bēsẖal bēsẖal bīsẖul bēsẖnal bēsẖnal
Fem.	bēsẖēl
Imperat.	bĕsẖ bēsẖai
Pres. Ind.	bēsẖna
Past	bēṭhā
Part.	*biṭhōr*, in the state of having sat.

TRANSITIVE VERBS.

kŏṭaṇ.

Fut.	kūṭal kŏṭal kŏṭal kūṭal kŏṭnal kŏṭnal
Fem.	kūṭal kŏĕṭĕl kŏĕṭĕl kūṭal kuṭnĕ[il] kuṭnĕ[il]
Imperat.	kŏṭ kŏṭai
Pres. Ind. or Past Cond.	kŏṭnă, Pl. kŏṭnĕ, fem. kŏĕṭnī
Imperf.	kōṭn -ath -ath -ath -ŏth -ŏth -ŏth
Fem.	kŏĕṭnĕth[i], all through.
Past	kŏṭṭa (Pl. kŏṭṭē, *f.* kŏĕṭṭī), with agent case of subject; kŏṭṭa agreeing with the object.
Part.	*kŏṭnă*, beating; *kŏṭṭa*, beaten; *kŏṭōr*, in the state of having been beaten, *kŏiṭikar*, having beaten.

khāṇ, eat.

Pres. Ind.	khānna
Past	khā, *f.* khaii.

pīṇ, drink.

Pres. Ind.	pīnă
Past	pīā, *f.* pī
Part.	*pīōr*, in the state of having been drunk.

dīṇ or dēṇ, give.

Pres. Ind.	dyĕn[e]
Fut.	daū dēāl, &c.
Past	dyittā

lēṇ, take.

Pres. Ind.	lēnă
Fut.	lēū lēāl, &c.
Past	lēa
Part.	*tĕaur*, in the state of having been taken.

bōlaṇ, speak.

Pres. Ind.	bōnna
Part.	*bōlōr*, in the state of having spoken.

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karaṇ, do.

Pres. Ind.	karna.
Fut.	kŏrul
Past	kēā
Part.	*kĕaur*, in the state of having been done.

ghīn (*ghin*) *adzaṇ*, bring, and *ghin ghēṇ*, take away, are conjugated like *adzaṇ*, come, and *ghēṇ*, go, respectively. With this *ghin*, having the sense of *take*, should be compared Lahndā *ghiṇḍā*, take.

It will be noticed that two forms of the 1st Sing. Fut. are found, one ending in nasal *n*, apparently confined to verbs whose roots end in a vowel, as *ghaū*, from *ghēṇ*, go; *daū*, from *dīṇ* or *dēṇ*, give; *lēū*, from *lēṇ*, take; the other being the ordinary form in *-l* or *-ul*, as *kŏrul*, from *karna*, do; *bi̱hul*, from *bē̱haṇ*, sit.

Epenthetical vowel changes are not uncommon. Thus from *baṇḍaṇ*, make, we have *baṇaiṇ dēṇ* or *baṇaiṇī dĕṇ* (Urdu, *banā dēnā*); from *rakkhaṇ*, place, *raikh tshaṛ* or *raikhī tshaṛ* (Urdu, *rakh chōṛ*); from *paṛhaṇ*, read, *paṛhaiṇ dā* or *paṛhaiṇī dā* (Urdu, *paṛh dā*). So *khalaṇ*, cause to eat, changes to *khalaiṇ* when in agreement with a fem. noun; *dzhāṛna*, falling, has pl. *dzhaiṛnĕ* and fem. *dzhaiṛn*^{i}, and *dzhaiṛ*^{i} *kar* having fallen; fut. *dzhāṛnal* has fem. *dzhaiṛnē*^{i}*l*^{i}; *bhōnna*, being, has fem. *bhu*^{i}*nn*^{i}; fut. *bhōnal* (I shall be) has f. *bhunē*^{i}*l*^{i}; see verbs passim.

The *ĕ* in *thēĕ* and *kŏĕṭnī* above and in *hinĕ* and *hanĕ* below (sentences 4 and 13) should, strictly speaking, be above the line. On account of difficulties of type it is printed on the line.

NUMERALS.

1—yak.	11—yārah.
2—dūī.	12—bārah.
3—tlāā.	13—tēīrah.
4—tsōur.	14—caudah.
5—pānz.	15—pandrah.
6—tshai.	16—shōṛāh.
7—satt.	17—satārah.
8—aṭṭh.	18—aṭhārah.
9—nau.	19—unnīh.
10—dasẖ.	20—bīh.

The first syllable of *dūī* and *tlāā* and *shōṛāh* is pronounced very long. It is probable that the common people count by scores and do not use separate numbers between 20 and 100 (*sau*). The following numbers used by some are doubtless due to communication with towns.

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27—sataiī.
29—uṇaitrī.
30—trīh.
37—satattrī.
39—uṇtālī.
40—cālīh.
47—satālī.
49—uṇunjā.
50—punjāh.
57—satunja.
59—unāṭh.
60—shaṭṭh.
67—satāṭh.
69—unhattar.
70—sahattar.
77—sathattar (pronounced sat-hattar).
79—uṇāsī.
80—assī.
87—satāsī.
89—uṇānmē.
90—nabbē.
97—satānmē.
100—sau.

List of Common Nouns, Adjectives and Verbs.

bab, father.
ij, mother.
bhāē, brother.
bhēṇ, sister.
kuā, son.
kōī, daughter.
dhaiṇī, husband.
dzail, wife.
mauhṇu, man.
khihōu, woman.
ghiōṇū, „
gĕŏbhar, boy.
kōī, girl.
pahāl, shepherd.
tsōr, thief.
ghōṛ-ā, horse.
-i, mare.
badhēl, ox.
gā, cow.
mañh, buffalo.
bakr-ā, he-goat.
-i, she-goat.
daiṇgī, sheep.
kōt-ar, dog.
-ēr, bitch.
yatah, bear.
dlāhg, leopard.
gadhā, ass.
sūr, pig.
kŏkkaṛ, cock.
kŏkaiṛ, hen.
balā, male cat.
balai, female cat.
ūṭh, camel.
pŏkkhar, bird.
glēz, kite.
sugaʾlᵉ, fox.
hāthi, elephant.
hat, hand.
khur, foot.
nakk, nose.
ṭīr, eye.
tŏtar, face.
dann, tooth.
kann, ear.
rŏṭṭh, hair.
magir, head.
dzĕbh, tongue.
pēṭ, stomach.
pyiṭṭh, back.
jān, body.
katāb, book.
kalam, pen.
mauzā, bed.
ghar, house.
gaḍōṛ, river.

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pāaiṇ, stream (water).
phāṭ, hill.
mādāṇ, plain.
baig[f], field.
ruaiṭ[f], bread.
pāaiṇ, water.
gĕŏh, wheat.
kukkur[f], maize.
bŏṭṭ, tree.
ṭhāŏ, village.
shaihr, town.
baṇ, jungle.
macch[f], fish.
bat, way.
phal, fruit.
más, meat.
duddh, milk.
ṭhūl, egg.
ghīū (accent on second syllable), ghi.
tēl, oil.
tshāh, buttermilk.
dīsū, day.
rāt, night.
dīus, sun.
tsainnē, moon.
tāra, star.
bāt, wind.
mēgh, rain.
dhupp, sunshine.
bhārā, load.
bēdzā, seed.
lōh, iron.
chēṛ, good, clean, beautiful.
burā, bad.
bŏṛā, big.
māṭhaṛ, small.
nimtā, lazy.
khara, wise.
bētal, ignorant.
hasāl, swift.
pain, sharp.
adhām, high.
alag, ugly.
atārā (accent on second syllable), ugly.
ṭhaṇḍā, cold.
tāttā, hot.
mēṭṭhā, sweet.
tĕār, ready.
kain, less, little.
matā, more, much.
sōbh, all.
bhōṇ, be.
adzaṇ, come.
ghēṇ, go.
bēshaṇ, sit, remain.
lēṇ, take.
dīṇ, dēṇ, give.
dzhāṛaṇ, fall.
khaṛbhōṇ, stand (*lit.* become standing).
hēraṇ, see, look.
khāṇ, eat.
piṇ, drink.
bōlaṇ, speak, say.
uṇhaṇ, sleep.
karaṇ, do.
kŏṭaṇ, beat, strike.
paryanaṇ, recognise.
puhaṇ, arrive.
nashaṇ, run.
nash ghēṇ, run away.
baṇāṇ, make.
rakkhaṇ, place.
hak dēṇ (dīṇ), call, (*lit.* give call.)
mēaṇ, meet, be obtained.
shitsaṇ, learn.
paṛhaṇ, read.
lyĕkhaṇ, write.
maraṇ, die.
khuṇaṇ, hear.
ghiraṇ, move away.

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paiṭi adzaṇ, come back.
haṇḍaṇ, flow.
ṣhatsaṇ, fight.
dzittaṇ, win.
hāraṇ, be defeated.
haṇḍi ghēṇ, go away.
tshaṛaṇ, sow.
dzōṭṣ dēṇ, plough.
khalaṇ, cause to eat.
piāṇ, cause to drink.
khuṇāṇ, cause to hear.
tsaraṇ, graze.
tsāraṇ, cause to graze.
uṇhaṇ, lie down.

SENTENCES.

1. Tau nā̃ kī han[a] ? What is thy name ?
2. Ēh ghōṛar kat barh han[a] ? How many years has his horse ?
3. Īṛi Kaṣhmīr katēṛi dūr ha[i]nī ? From here how far is Kaṣhmīr ?
4. Tiēūṇ bābbar kat gŏbhar hinĕ ? How many sons has your father ?
5. Ādz aū baṛā dūral aur han[e]. To-day I from very far have come.
6. Miēūṇ māṭhaṛ bābbar gĕŏbhur tasĕr bhēṇi samēt bĕāh kĕō na (*or* kĕōr han[d]). My uncle's (small father's) son has married his sister.
7. Gih chĕta ghōṛar kāṭhī hin[f]. In the house the white horse's saddle is.
8. Tasĕr piṭṭh par tshaṛō. Put it on his back.
9. Maī tasar kŏā matā kŏṭā. I beat his son much.
10. Sō phāṭ peur gōī tĕ beu[i]kĕr tsārna. He on the hill is grazing cows and goats.
11. Sō tas bŏṭṭō paḍ ghōṛō peur biṭhōr han[e]. He under that tree is seated on a horse.
12. Tasar bhāō apaṇ bhēṇal bŏṛa han[e]. His brother is bigger than his sister.
13. Tasar mul ṭlāō rupaō hanŏ. Its price is three rupees.
14. Miēūṇ bāb tath māṭhaṛ kuṭhī āndar han[e]. My father is in that small house.
15. Tas rupaō dēī tshaṛē. Give him rupees.
16. Tasal rupayyē ial adzai. From him bring rupees.
17. Tas maihn kŏiṭikar radzūṛi kī dlaiṇḍhē. Having beaten him well bind him with ropes.
18. Khūlhal pāaiṇ kaḍḍh. From the well draw water.
19. Māl agar agar haṇḍ (haṇḍh). Before me walk.
20. Tiēūṇ pewittar kasar kŏā han[e] ? Whose boy is behind you ?
21. Sō kasal mullō āna ? From whom did you buy that ?
22. Ṭhāwar haṭi ĕttah āna. From the shopkeeper of the village I brought it.

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SANSI GLOSSARIES.

INTRODUCTION.

In the Panjāb census of 1901 no less than 18,180 person were returned as belonging to the criminal tribe of the Sāsīs. In describing them perhaps I may be permitted to quote words I have used elsewhere. "The Sāsīs are a deeply interesting people. Sunk low in the scale of civilisation, addicted by nature and education to criminal habits, clinging to traditional beliefs peculiarly their own, living in the midst of, yet holding aloof from, other races, they invite the attention of students of ethnology and students of comparative religion alike. But their linguistic interest is paramount. Being criminals, they conceal their language with scrupulous and extraordinary care. The Sāsi dialect may be subdivided into two, the main dialect and the criminal variation. While the former will certainly repay time spent on it by students of language, the chief interest lies undoubtedly in the latter. Here we have the remarkable phenomenon of a dialect which owes its origin to deliberate fabrication for the purpose of aiding and abetting crime. Sāsīs themselves are unaware of its source; yet in the presence of strangers they unconsciously use a dialect which is not a growth but a conscious manufacture. So much has his now become part of themselves that Sāsīs from all parts of the Panjāb will speak the same dialect, and be ignorant of the fact that what they call their language is partially, at least, a conscious imposture, a deliberate fraud, a carefully laid plot to keep in natural darkness deeds which would not bear the light."

The difference between the criminal variation and ordinary dialect consists mainly in the greater use in the former of strange words and in the systematic disguising of common words. In every-day speech they do not specially disguise their words; but it must not be forgotten that their dialect is different from Panjābi or Urdū or Hindī. It is not a thieves' argot: it is a distinct dialect. An account of its grammar, which I wrote seven years ago, will be found in the Journal of the Asiatic Society of Bengal, Vol. LXX, Part I, No. 1, 1901, p. 7 *ff*. Young children speak the ordinary dialect; they are not able to make the necessary criminal alterations. In fact I am inclined to think that the criminal

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variety will come to be less and less used as the Sāsīs habituate themselves more and more to the practices of respectable society. At present most of them, in the Panjāb at any rate, live in Government Reservations under strict discipline. Many, however, on special license live scattered here and there in various towns and villages.

There is no doubt that their grammar and vocabulary are affected by surrounding languages. The glossaries here given consist of words used by Sāsīs who live in the Panjāb. They certainly have a Panjābī colouring which would be lacking in the speech of Sāsīs who had never been out of the United Provinces. Yet the great majority of the words must be the same for all.

For convenience sake I have divided the words into two parts—first, those which appear to me to be natural Sāsī words, and second, those which appear to have been deliberately altered from Panjābī or Urdū or Hindī words. Opinions may differ as to which are original words and which are disguised, but it is not a matter of great importance. This division, which in any case will be approximately correct, has been made merely for the sake of facility of reference.

The altered words call for some explanation. Sāsīs can, when there is need, change the form of any word, and a vocabulary to include all such changed words would be co-extensive with a dictionary of the language of Panjābī villages. In this glossary I have inserted only those not very numerous words whose altered forms have become so stereotyped as to be virtually new words.

The following are the commonest changes. The Roman numerals refer to the section of the glossaries :—

g is sometimes inserted when *r* or *ṛ* is both followed and preceded by a vowel (*h* not being considered) :—as, *jēhṛgā*, *kēhṛgā*, *mērgā*, *tērgā*, *mhārgā*, *tuhārgā*, *nhārgā*, from *jēhṛa*, *kēhṛā*, *mērā*, *tērā*, *mhārā*, *tuhārā*, *sarā* (all in XVII). It is inserted also in *kōggī* (XVIII) from *kōī*.

Words beginning with *ā* frequently change *ā* to *kō* ; as, *kōdmī* (X). *kōṭṭā* (XIII), *kōnnā* (XIV), *kōdhā* and *kōṭh* (XVII), *kōj* (XVII), from *ādmī*, *āṭā*, *ānna*, *ādhā*, *āṭh*, *āj*. *Cf.* also *khōth* (XII), from *hāth*.

Words beginning with *a* often alter it to *ku* ; as, *kukkhī* (XII), *kurji* (XIV), *kuggē* and *kundar* (XVIII), from *akkhī*, *arjī*, *aggē*, *andar*. Cf. also *kūṭṭ* (XIV) from *haṭṭī*.

Kahnā and *rahna* become *kauhgṇā* and *rauhgṇā* (XVI), *hōnā*, *dēnā*, *lēnā* become *hōpṇā*, *dēpṇā*, *lēpṇā* (XVI).

Words beginning with a vowel or with *h* followed by a vowel, often

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prefix *b* (or substitute it for *h*) as, *bindū* (X), *bēk*, *bĕā* (XVII), *biw*, *bēṭhī* (XVIII), for *Hindū*, *ēk*, *ĕā*, *iw*, *ēṭhī*.

Words beginning with *p* generally change *p* to *n*, as *nair*, *nēṭ* (XII), *nāgg* (XIV), *naṛhnā* and *nūchṇā* (XVI), *nanj*, *nācc* and *nanjāh* (XVII), *narsō* (XVIII), *nhiṭṭā*, from *pair*, *pēṭ*, *pāgg*, *paṛhna*, *pūchnā*, *panj*, *pānc*, *panjāh*, *parsō*, *phiṭṭā*.

Words beginning with *b* generally change *b* to *c* or *ch*; as, *chattū* (X), *chūhā* (XIV), *cōlī* (XV), *chatāṇā* (XVI), *chauht* (XVII), *chaḷak*, and *chāhar* (XVIII), from *Bhattū*, *būhā*, *bōlī*, *batānā*, *bahut*, *bhaḷak bāhar*.

n is used as a disguising letter for various other words, as, *nhīk* (XVII) from *ṭhīk*, *nhāṇēdār* (X) from *thānēdār*, *nhāṇā* (XIV) from *thāna*, *nikaṭ* (XIV) from *ṭikaṭ*, *nōmbū* (XIV) from *ṭōmbū*, *nāllī* (XIV) from *lāllī*, *nāḷī* (XVII) from *cāḷī*, *nōrī* (XV) from *cōrī*, *nhōllē* (XIII) from *chōllē*, *nhikhṇā* (XVI) from *sīkhnā*, *nhir* (XII) from *sir*, *nhakkā* (XVII) from *sakkā*, *nāhb* (X) from *sāhb* (*ṣāḥib*), *naihr* (XIV) from *ṣ̲hahr*.

Different letters are changed to *kh*.

khikhṇā (XVI) from *likhnā*; *kharjī* (XV) from *marjī*; *khikā*, *khas*, *khīs*, and *khassī* (XVII) from *nīkā*, *das*, *bīs*, and *assī*.

kha is more or less indiscriminately prefixed to words as *kharājū* (XVII) for *rājī*; *khaḍīṭhā* for *dīṭhā*, seen; *khadēpaŋgrā* for *dēpaŋgrā* = *dēūgā*, I will give.

kh is prefixed in *khūpar*, *khūparā* (XVIII) from *ūpar*.

ḍha is similarly employed, as *ḍhagaḷh*, from *gaḷh*, throat.

Some words transpose prominent consonants, as *cōmi* from *mōcī* (X) and *chāmī* from *māchī* (X).

k is changed to *r* in *runjī* and *rhāṭ* (XIV), from *kunjī* and *khāṭ*.

b is employed in *bēndra* (XIV), from *jandrā*; *ban* (XV), from *san*; and *baunnā* (XIV), from *sōna*.

There are still other changes which hardly admit of classification. Thus from *cār*, we get *caug*; from *caŋgā*, *cēŋguṇ*; and from *bhūkhā jhūkha* (all in XIII), from *Musalmān*, *Ḍhumalmān*; and from *sipāhī*, *gupāhī* (X); from *ṣandūq*, *nadhūk*, and from *lāṭhī*, *barlāṭhī* (XIV); from *nikalnā*, *khigaḷṇā*; and from *rakhnā*, *rēkhwaṇā* (XVI); from *waiḳrā*, *chaiḳr* or *chaihṛā* (XI); from *duhāī*, *duhāṇgī* (XVIII).

Pronunciation calls for a few remarks. In the Panjāb Sāsī pronounce most words as Panjābīs would pronounce them. There are, however, special points to be noticed. They have, in some words, a peculiar fashion of shutting off a long vowel. These words, so far as I have noticed, are monosyllabic. In the glossaries which follow, this

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vowel is indicated by the doubling of the consonant which follows; thus, *nāṭṭ*, load of grain; *bāss*, boiled fat; *khūpp*, salt; *bāpp* father; *pūtt*, son; *gāṇḍḍ*, anus. Verbs which end in *āṇā*, have the first *a* greatly lengthened in the present participle. Thus in *gumātā* and *batātā*, from *gumāṇā* and *batāṇā*, the middle vowel is strangely prolonged. A similar remark applies to the first vowel of some past participles. Thus, *huā*, *kiyā*, *diyā* in Urdū, become *hūwwa*, *kīyyā*, *dīyyā* in Sāsi, the first vowel being very long. This is the case also with the *u* of *kūā*, well (see V).

In the vocabularies interest attaches to the legal words *cāṛāwā*, advocate; *caṛāwī* the *caṛāwā's* wages; *gaḍḍī*, plaintiff or defendant; *bindā*, ordeal; *ḍhō*, fee of one rupee; *sair*, legal statement; *saihl*, notice or warning; *rāṛ* and *jāt*, justice or judgment; *bērāsī*, injustice. The words relating to stealing or cattle-poisoning are also worthy of notice. They are *baut* and *gaim*, thief; *chaggī*, *daūti* and *lakṛī*, poisoned stabbing instruments; *gōḷī*, *tčarī* and *ṭhīmā*, poison; *gauṇā*, place in the inside of the throat for concealing coins; *ṭōmbū*, 'jemmy'; *kōkā*, sign; *pīygī*, following up a thief; *bautī* and *gaimī*, theft.

The glossary of original words contains 300 words including feminine forms, or, excluding the latter, 265 words. I cannot hope that I have secured all the special words employed by Panjāb Sāsīs, but I do not think their vocabulary can be much more extensive than is here represented. The glossary of disguised words comprises 126 words, excluding feminine forms. These figures do not take account of the Appendix. It is interesting to reflect that the vocabulary of a criminal tribe is, after all, not very large, even in the case of a dialect so well composed and so clearly defined as that of the Sāsīs. Owing, however, to the system of disguise, it is quite impossible for one not initiated to understand anything at all of a Sāsī conversation when the speakers do not desire to be understood. The linguistic interest of the dialect is out of all proportion to the extent of its vocabulary.

This is not the place for entering upon a discussion of the linguistic position of the Sāsī dialect. It is sufficient to say that it, like Gujurī, is closely connected with the Rājasthānī system of dialects. These in turn have a marked resemblance to the forms of speech found between Camba and Simla. The causes of this connection are still in obscurity, but we may look for a scholarly and valuable pronouncement on the subject from the pen of Dr. G. A. Grierson in one of the forthcoming volumes of the Linguistic Survey of India. Dr. Grierson has referred briefly to the matter in the chapter on Languages in the Report

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of the Census of India, 1901. On pp. 70-72, of Part IV of this Volume, I have mentioned some of the points of resemblance between Sâsî and other dialects. It seems hardly profitable at present to continue the investigation much further on the same lines, but those desirous of working out further similarities may compare the sketch of Sâsî Grammar referred to above with the dialects treated of in Parts I to III here. In the meantime the following comparative table, supplementary to pp. 70-72 of Part IV will be sufficient. The practical identity of the Sâsî Future with that found in Manḍêâḷî, Sukêtî and Bilaspûrî (see below) is very remarkable.

	1st Per. Pron Nom.	*1st Plur. Gen.*	*2nd Plur. Gen.*
Sâsî	haũ	mhārā	tuhārā
Baghāṭî	aũ	māhrā	tāhrā
Kiũṭhalî	ẽ	māhrō	
Kōṭ Gurūî		māhro	thārō
Inner Sirājî	hẽ	mhārau	thārau
Outer Sirājî	hũ	mhārō	thārō
Maṇḍêāḷî	haũ	mhārā	
Kāṉgṛî	hũ	mhārā	
Bhaṭêāḷî			tuhāṛā

Kuḷûî and Saînjî have *haũ*, Curāhî, Bhadrawāhî, Bhaḷêsî and Pāḍarî *aũ*; Eastern Kiũṭhalî *ãẽ*; and Kōṭkbāî ẽ.

The Sâsî Agent Sing. ends in *-ẽ*. In Kāṉgṛî it generally ends in the same way.

The Sâsî future ends in *ṉgṛā* or *ṉg*: thus we have *hōṉgṛā* or *hōṉg* I shall be, *mārayṉgṛā*, or *mārayṉg*, I shall eat. The Future in *ṉg* is reproduced exactly in Maṇḍî and Sukêt, where we have *hũṉg* (or *hũghā*) and *mārayṉg* (or *mārghā*), that in *ṉgṛā* is found in Bilāspûr, the state adjoining Sukêt on the south, where we get *hōṉgṛā* and *mārayṉgṛā*. W. Bilāspur has *huṉghṛā* and *mārayṉghṛā*. Compare with this Kāṉgṛî *hũṉghā* and *mārghā*, Bhaṭêaḷî *huṉghā* and *māhrghā*.

The following is a table of Adverbs of place:—

	here	there	when?	where?
Sâsi	ēṭṭhî	ōṭṭhî	kaṛē	jaṛē
Curahî	ēṭṭhi	ōṭṭhî	kōṛe	jĕṛē
Bhadrawāhî			kōṛî	zaṛî
Bhaḷêsi			kŏṛē	dzĕṛē
Pāḍarî			kōṛ	zāṛ

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Pronouns he, she, it or that, and this.

	Agent Sing.	*Oblique Plur.*
Sā̆si	uṇ iṇ	ṇ retained throughout
Bhadrawāhī	uṇī iṇī	ṇ retained throughout

The dialects which, like Sā̆si, make their Pres. Part. in *-tā* are Curāhi, Bhadrawāhī, Bhaḍēsī and Pāḍari.

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GLOSSARY OF SANSI WORDS.

Note.—References to other Sānsi words are to the same section of the Glossary unless when otherwise specified.

I.—People.

badiā, snake-charmer, *f.* badiāṇī.

bōgrā, watchman (caukīdār) or police inspector (thānēdār).

bāhṇ, sister.

bailā, Cūhṛā, *f.* bailī (see *cūcṇā*, *gōlīā*, *nōkh*).

bāpp, father.

bāsmī, wife.

baut, thief (see *gaim*).

bhatāṇī, Sānsi woman.

bhattū, Sānsi man (in the Cūhṛā argot *bhāṭū*). [*kīṇīā*).

bītrī, khattrī, *f.* bītrāṇī (see

bōgnā, faqīr.

bōrā, boy (see *mūṇḍā*, *nēōkḷā*).

bōrī, girl (see *mūṇḍī*, *nēōkḷī*, *nikkī*).

chāmk, Brahman, *f.* chāmkāṇī.

caṛāwā, advocate in Sānsi dispute (see *gaḍḍī*; also *caṛāwī*, *ḍhō*, *sair* in V, and *saihl* in VI).

cyūṛ, Sikkh, *f.* cyūṛāṇī.

cūcṇā, Cūhṛā (see *bailā*), *f.* cūcṇī.

ḍhāmṇū, husband.

gaḍḍī, plaintiff or defendant (see *caṛāwā*).

gaim, thief (*cf.* Qasāī word *gaimb* or *gaimbā* (see *baut*).

gajēṭā, non-lowcaste boy.

gajēṭī, non-lowcaste girl.

gōlīā, Cūhṛā, *f.* gōllaṇ (see *bailā*).

kajjā, Jāṭ, *f.* kajjī (English *codger?* See *khēṭā*).

kākā, father's younger brother.

kākī, wife of preceding.

khēṭā, Jāṭ, *f.* khēṭī (see *kajjā*).

kīṇīā, khattrī (see *bītrī*). *f.* kīnīāṇī.

kūmbhḷā, potter (Urdu *kumhār*). *f.* kūmbhḷāṇī.

mautī, mother.

munchī, writer, &c.

mūṇḍā, boy (see *bōrā*).

mūṇḍī, girl (see *bōrī*).

naīṭhī, barber (Urdu *nāī*).

nēōkḷā, nēkḷā, boy (see *bōrā*).

nēōkḷī, nēkḷī, girl (see *bōrī*).

nikkī, little girl (see *bōrī*; and *nīkā* in VIII).

nōkh, Cūhṛā, *f.* nōkhṇī (see *bailā*).

phūphā, father's sister's husband.

pūtt, son.

ṭhōkā, carpenter (*cf.* Panjābī *ṭhōkṇā*, to hammer).

II.—Animals.

balēā, cat (accent on last syllable), *f.* balēāī (see *gauṇā*, *kunēā*).

bhūkaḷ, dog, *f.* bhūkḷī (see *kūtā*), possibly onomatopoetic.

chābṛā, *m.* goat, *f.* chābṛī.

culkṇā, *m.* cock, *f.* culkṇī.

ḍhēbrā, *m.* cat, *f.* ḍhēbrī.

ḍōfā, *m.* iguana, *f.* dōph (Panjābī *gōh*); *ḍōfṇ*, *hīkaṇ*, *jhaṇḍā* and *sirsā*, are names of different kinds of iguana.

ēḍrī, *f.* sheep.

gāddaṛ, *m.* jackal, *f.* gāddaṛī.

gauṇā, *m.* cat, ass. (See *balēā*).

hīkaṇ, *m.* kind of iguana (see *ḍōfā*).

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jaggaṛ, *m.* feeble, poor animal (cattle) alive or dead, used by Cūhṛās of dead cattle.

jhábbaṛ *m.* jackal.

jhaṇḍā, *m.* kind of iguana (Panjābī *jhaṇḍaul*, see *ḍōfā*).

jhāū, *m.* hedgehog, *f.* jhaihṇ.

kābrā, *m.* goat, *f.* kābrī.

kāṇgaḷ, *m.* bull; *f.* kāṇgḷi (see *laud*).

khimaṭ, *f.* buffalo.

kūdrā, horse; *f.* kūdrī.

kūkaṛ, *m.* cock; *f.* kukkṛī.

kunēṝ, *m.* cat (accent on last syllable, see *balēā*).

kūtā, dog; *f.* kūtī (see *bhūkaḷ*).

lālsī, *f.* cow (see *laud*).

laud, laudā, bull; *f.* laudī (see *kāṇgaḷ*, *lālsī*).

nōkh, *m.* mongoose, *f.* nōkhṇī.

sirsā, *m.* kind of iguana, *f.* sirsī (Panjābī *hayyīrā*, see *ḍōfā*).

tāudḷi, *m.* louse (see *tusḷī*).

ṭhūb, *m.* camel.

ṭūṇḍā, *m.* pig.

tusḷi, *f.* louse (see *tāndḷī*).

III.—Parts of the Body.

[In this list *h* stands for *human*, *a* for *animal*, *b* for *both human and animal*, according as the words refer to the parts of the human body or the parts of animals, generally cattle.]

attṝ, *f. pl.* entrails (*b*). If the entrails are cut up into pieces each piece is called *att*, *f.*

bahāṛā, foreleg (*a*).

bāṇḍā, penis (*b*).

bāṇḍī, vagina (*b*).

baṛšandar, *f.* anus with adjoining parts (*a*).

bōllaṛ, *m.* skin (*a*).

bōṭ, *m.* skin (*a*).

cauṛā, *m.* hind leg (*a*), used also by Cūhṛās.

ḍhuḍḍī, *f.* pelvis with flesh attached.

ḍōḳḷā, *m.* woman's breast.

gāṇḍḍ, *f.* anus.

gauṇā, *m.* hollow place in throat formed by practice where small coins are concealed (word used also by gamblers).

kagar, *f.* spine (*a*).

gicḷī, *f.* knee-joint with flesh attached (*a*; used also by Cūhṛās).

kanhērī, *f.* clavicle with flesh attached (*a*).

kannā, *m.* back of neck (*a*), Cūhṛā *kaunā*.

kaṛōḷī, *f.* breast (*a*).

khūm, *m.* face (*h*; perhaps *mukh* inverted).

khurā, *m.* lower half of leg (*a*).

krūmbḷī, *f.* scapula with flesh attached (*a*). [Cūhṛās.

mōhrā, *m.* breastbone (*a*), used by

paṭṛī, *f.* lower part of back (*a*).

rambā, *m.* scapula with flesh attached (*a*).

rūkṛā, *m.* kidney (*b*), Cūhṛā *rukṛā*.

sammī, *f.* lower part of back (*a*).

ṭāmbḷā, *m.* woman's breast.

ṭōṇḍā, *m.* coccyx with flesh attached (*a*).

IV.—Food.

bagōllō, *m. pl.* gram.

bāss, *f.* boiled fat.

bōrā, *m.* meat.

caĩ, *m.* water.

cūmbḷī, *f.* rice (in the husk).

ḍhāṇḍhā, *m.* carrion.

ḍhūllā, *m.* guṛ (coarse sugar).

kanjī, *f.* soup.

khissū, khīsū, *f.* wheat.

khūpp, *m.* salt.

kuṇj, *f.* wheat.

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kuṛkṇī, *f.* maize (*kukkṛī* in various hill dialects. See Simla and Camba dialects; also dialects in Jammū State such as Bhadrawāhī).

mījh, *f.* unboiled fat (Cūhṛā *minj*).

pāṇgat, *m.* ghī (clarified butter).

raiṇk, *m.* meat.

tāndaḷ, *m.* rice.

tāndḷī, *f.* straw.

ṭāphḷō, *m. pl.*, fodder.

ṭāsḷī, *f.* bread.

ṭimī, *f.* bread. [see next word).

ṭugṛā, *m.* food (Panjābī *ṭukṛā*

ṭūk, *m.* food.

tuslō, *m. pl.* barley.

wassaḷ, *m.* onion.

V.—Common Nouns.

atthar, *m.* quilt (placed below the sḷeepeṛ). [dialects.

bā, *f.* wind. Cf. various hill

baī, *f.* word, matter (Urdū *bāt*), abuse (Urdū *gālī*), see *gappṇī*.

bagōlā, *m.* half a pice. [bit.

bagōlī, *f.* eight annas, eight-anna

balūā, *m* rupee (see *chill*, *lābbā*, *ruknā*).

baḍōwōḷā, *m.* early morning.

bōnā, *m.* shallow brass vessel (Panjābī *channā*).

bindā, *m.* ordeal. Two kinds of ordeal are common. According to one the persons concerned dive into water or hold their heads under water. The one who stays under longer is deemed to have right on his side. According to the other a pice and a rupee are hidden in different lumps of dough. The truth lies on the side of the one who draws the rupee.

biṇḍī, *f.* ear ornament, ear-drop.

bōgmā, *f.* wealth.

buṛkṇā, *m.* huqqa, used also by Qasāīs and Cūhṛās, *cf.* gamblers, *bāṛkā*. The word is onomatopoetic (see *ṭogṇā*).

caṛāwī, *f.* wages given to caṛāwā, q. v. I.

caughlī, *f.* four annas, four-anna bit.

chaggī, *f.* piece of stick about a foot and a half long, with a poisoned needle at the end, used for poisoning other people's cattle with a view to securing the flesh and skin: (see *daṻṭī*, *gōḷī*, *lakṛī*, *tēārī*, *ṭhimā*) a word used by Cūhṛās.

chīk, *f.* sneeze (see *chikṇā* VII).

chill, *m.* rupee (see *balūā*), *cf.* gamblers' word *chillaṛ*, Panjābī *chill*.

daut, *m.* early morning.

daṻṭī, *f.* same as *chaggī*, q.v., except that the stick is only a couple of inches long.

ḍhāmā, *m.* village.

ḍhō, *m.* rupee paid by each party on beginning a Sāsī law case, (see *caṛāwā* in I).

dhōrmī, *f.* two annas, two-anna bit.

ḍhumk, *f.* bad smell.

ḍōkḷā, *m.* pice.

gā, *m.* village. (Urdū *gāō*).

gappṇī, *f.* word, matter (Urdū *bāt*), abuse (Urdū *gālī*), see *baī*.

gēḍī, *f.* instrument for carding cotton (Panjābī *jhaṃṇī*).

gōḷī, *f.* poison, used chiefly for putting into the food of cultivators' cattle (used by Cūhṛās).

gulūbā, *m.* tobacco.

jīwī, *f.* land.

kāṇgṛī, *f.* movable mud fire-place.

khāhṭā, *m.* way.

khāṭ, *f.* bed (*khaṭ* in Kaṣhmīrī, Punchī, Kaiṛālī, Ḍōḍā Sirājī, Bhadrawāhī).

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khaulā, *m.* house.

khīndh, *f.* quilt used to cover the sleeper.

khuṇtā, *m.* iron and wood instrument for digging.

kōhḍ, *m.* large silver circle for the neck (see *kūhḍī*).

kōkā, *m.* sign.

kōndh, *m.* dark half of lunar month, *i.e.*, from about the 22nd of one lunar month to the 7th of the next.

kōthḷī, *f.* tobacco pouch.

kūā, well (*u* pronounced very long, see *rūā* XIV).

kūḍhi, *f.* earthenware cooking pot (Panjābī *tauṛī* or *hāṇḍī*).

kūdrā, *m.* earthenware waterpot (Urdū *ghaṛā*).

kūdrī, *f.* load of sheaves of corn, &c. (Panjābī *bharī*).

kūḷḍī, *f.* small silver circle for neck (see *kōhḍ*.)

lābbā, *m.* rupee (see *balūā*).

lakṛī, *f.* cattle-stabbing instrument, same as *chaggī*, q.v.

lāllī, *f.* night, *cf.* Arabic *laila*.

lamkṇā, *m.* earring. (Panjābī *lamkṇā*, hang).

lēōkṛī, *f.* wood (Urdū lakṛī).

nāhd, *m.* village.

nāṭṭ, *f.* load of grain, &c. (Panjābī *paṇḍ*).

naūṭhā, *m.* name.

nēṭrī, *f.* sword.

pāgg, *f.* turban.

panhṇī, *f.* shoe (Punchī *paunī*).

phaḷ, *m.* house-breaking jemmy, (see *ṭōmbū*).

pirl, *m.* oil.

piṇgī, *f.* fire.

riṭṛā, *m.* cloth.

rukṇā, *m.* rupee (see *balūā*).

sair, *f.* legal statement made by plaintiff or defendant previous to the advocate (see *caṛāwā* in I).

sūtthaṇ, *f.* kind of baggy trousers, Panjābī *sutthaṇ*.

tēārī, *f.* poison given to cattle (see *chaggī*), a word used also by Cūhṛās.

ṭhīmā, *m.* poison given to cattle (see *chaggī*), used by Cūhṛās.

ṭṭhgṇā, *m.* huqqa (see *buṛkṇā*; *ṭōhgṇā* in VII).

ṭōmbū, *m.* house-breaking jemmy (used also by Cuhṛās); see *phaḷ*.

VI.—Abstract Nouns.

bautī, *f.* theft (see *baut* in I); used by Cūhṛās.

bĕrāsī, *f.* injustice (see *rās*); used by Qalandar. [*laggṇā*).

chōk, *f.* police inquiry (with

gaimī, *f.* theft (see *gaim* in I); used by Cūhṛās, *cf.* Qasāī *gaimbī*.

jaḍḍā, *m.* cold. (cf. Outer Sirāji *dzaḍau*, Urdū *jāṛā*).

jāt, *f.* justice, judgment (see *rās*).

piṇgī, *f.* following up a thief.

rās, *f.* justice, judgment (see *bĕrāsī*, *jāt*), used by Qalandar.

sutā, *f.* thirst (accent on second syllable).

saihl, *f.* legal warning or notice generally verbal (see *caṛāwā* in I).

VII.—Verbs.

asarnā, come (Urdū *ānā*).

bagṇā, flow (Urdū *bahnā*).

baiṣṇā, sit (Urdū *baiṭhnā*).

binkṇā, run.

chōkṇā, ostracise, outcaste.

cōkaṛnā, seize.

chāṇguṇā, ask for, demand.

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chīkṇā, sneeze (see *chīk*. V.).
ciḷapṇā, walk, go.
culkṇā, speak.
chōḍṇā, leave (Urdū *chōṛnā*).
ḍauṇā, enter, place (in latter sense equivalent of Urdū *ḍālnā*).
dīmṇā, eat (see *dūtṇā*).
ḍiṭhā, past part. seen. (Panjābī *ḍiṭṭhā*).
dūtṇā, eat (see dīmṇā).
gauhgṇā, go, pa. p. gauhgā, gone.
gum kūḷṇā, keep quiet (see *kūḷṇā*, *natthī kūḷṇā*). [lost].
gumāṇā, conceal (Persian *gum*, jasarnā, go. (Urdū *jānā*).
khiṇsṇā, run away.
khīmṇā, weep.
khōṇā, open: Urdū *khōlnā*.
khusāṛnā, laugh.
kūkṇā, accuse, inform about, 'peach.'
kūḷṇā, do (used by Cūhṛās).
lōṇā, beat, kill (*cf.* Cūhṛā *lōthṇā*, Kashmīrī *lāyun*).
lugṇā, die (used by Cūhṛās).
natthī kūḷṇā, keep quiet (see *kūḷṇā*, *gum kūḷṇā*).
naukhṇā, see, look.
pagaṛnā, seize. (Urdū *pakaṛnā*).
piṇagṇā, run away.
pōḍṇā, have sexual intercourse with (Urdū cōdnā).
pudāṇā, cause to have sexual intercourse with.
rēṭṇā, cut.
sīyyā, was, *f.* sī, *pl.* sīyyē, *f.* sīyyẽ (see *thīyyā*; cf. Panjābī *sī*).
ṭauṇā, fall, lie; it also enters into composition with the sense of Panjābī *paiṇā*.
thēkuṇā, conceal in ground, bury.
thīyyā, was, *f.* thī, *pl.* thīyyē, *f.* thīyyẽ (see *sīyyā*). A similar form is found in many hill dialects.
ṭōhgṇā, drink (see *ṭōhgṇā* in V).
ūṭhṇā, rise, get up. (Urdū *uṭhnā*).

VIII.—Adjectives, Pronouns.

būḍḍhā, old.
dhōr, two.
ĕā, this (Urdū *yih*).
haũ, I (*haũ*, *aũ* or *hũ* is found in many hill dialects and also in Rājasthān. See Introduction above).
jaḍā, big.
kāī, something, anything.
mhārā, our. See Introduction.
nīkā, small (see *nikkī* in I, which, it is to be noted, is not *nīkī*).
tam, you (Urdū *tum*; for *we ham* is used as in Urdū).
taũ, thou.
thōr, three.
tiārgā refers to the thing under discussion, when plainer reference is not desired. It takes the gender and number of the word indicated. It may be translated 'the thing or person we are speaking of.'
tuhārā, your. See Introduction.

IX.—Adverbs, Prepositions, Interjections.

āṇē, yes.
bal, hush!
bhī, again (it is noteworthy that this word is found in this sense in Inner Sirājī).
bicc, in. Found in many dialects.
duā hōtī, expression of greeting and farewell, probably contracted from the words for 'there is prayer,' and meaning 'may there be prayer for thee,' 'peace be to thee.'
ēṭṭhē, ēṭṭhī, here. See Introduction.

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ēṭṭhō̃, hence.
ēṭṭhō̃ tīkar, up to here.
idā, thus.
iw, iwkē, now.
jaṛē, where (relative). See Introduction.
kad, when?
kaṛe, where?
kidā, why.
mā̃, in.
nū̃, there.
ōṭṭhē, ōṭṭhī, there. See Introduction.
ō̃ṭṭhō, thence.
ōṭṭhō̃ tīkar, up to there.
saṭhthā, than (used like Urdū *sē*).
taḷhā̃, down, below (*talā̃* in Gujur and Tināulī).

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GLOSSARY OF DISGUISED SANSI WORDS.

Note.—In this Glossary P. stands for Panjābī.

X.—People.

bindū, Hindū.
bāpptā, bāpp (q.v., I), father.
biwar, P. jhiūr, water-carrier, &c.
bunyārā, P. sunyārā, goldsmith.
chāmī, P. māchī, name of a caste whose chief function is water-carrying.
chattū, bhattū, Sāsī (see *bhattū* in I).
chatāṇī, female of *chattū*.
cōmī, mōcī, shoemaker.
ḍhumalmān, Musalmān.
ġupāhī, sipāhī.
kōdmī, ādmī, man.
nāhb, ṣāḥib, European. [or.
nhāṇēdār, thānēdār, police inspect-
nhauhrā, P. sauhrā; father-in-law.
ranjar, P. kanjar, a low Muhammadan caste.

XI.—Animals.

bāhn, P. sāhn, breeding animal (horse, donkey, bull).
bēṇḍhā, P. saṇḍhā, male buffalo.
chaihṛ *or* chaihṛā, P. waihṛā, calf.
chūkaḷ, bhūkaḷ (q.v., II) dog, cf. Gipsy *jukĕl*.
raṭṭā, P. kaṭṭā, young baffalo.

XII.—Parts of the Body.

khīs, P. sīs, head (see *nhīs*).
khōth, hāth, hand.
kōkkh, P. akkh, eye.
kukkhī, P. akhkhī, eye.
nair, pair, foot.
nēṭ, pēṭ, stomach.
nhir, sir, head.
nhīs, P. sīs, head (see *khīs*).
jaūdhrā, P. jaū, barley.

XIII.—Food.

kōṭṭā, āṭā, flour.
nhōllā, chōllā, gram.
nūk, ṭūk (q.v., IV), food.

XIV.—Common Nouns.

barlāṭhī, lāṭhī, stick.
baunnā, sōnā, gold.
bēndrā, P. jandrā, lock.
chāṇḍā, P. bhāṇḍā, household vessel.
chūhā, būhā, door.
cōlī, bōlī, speech, language.
kōnnā, P. ānnā, anna.
kūṇḍī, P. hāṇḍī, cooking pot.
kurjī, 'arzī, complaint in law.
kūṭī, P. haṭṭī, shop.
nadhūk, ṣandūq, box.
nāgg, pāgg, turban.
naihr, shahr, city.
naisā, paisa, pice.
nāki, P. ṭākī, cloth.
nālli, lālli, night.
narāt, P. parāt, brass vessel.
nhāḷī, P. thāḷī, brass vessel.
nhāṇā, thāna, police station.
nikaṭ, ṭikaṭ, ticket.
nōhaḷ, P. bōhaḷ, heap of grain.

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nōmbū, ṭōmbū, house-breaking instrument.
rhāṭ, khāṭ (q.v., V.), bed.
runji, kunji, key.
rūā, kūā, well (*ū* pronounced very long).

XV.—Abstract Nouns.

banh, P. sanh, house-breaking.
kharjī, marzī, will, pleasure.
nhiṭṭā, P. phiṭṭā, abuse.
nōrī, cōri, theft.
khajānat, zamānat, surety.

XVI.—Verbs.

chatāṇā, batāna, show, tell.
cōlṇā, bolnā, speak.
dēpṇā, dēnā, give.
hōpṇā, hōnā, be, become.
kauhgṇā, kahnā, say.
khigaḷṇā, nikalnā, go out, come [out.
khikkhṇā, likhnā, write.
lēpṇā, lēnā, take.
naṛhnā, paṛhnā, read.
nhikkhṇā, sikhnā, learn.
nhōḍṇā, chōḍṇā (q.v., VII), leave.
nūchṇā, pūchnā, ask.
rauhgṇā, rahnā, remain.
rēkhwaṇā, rakhnā, place.

XVII.—Adjectives, Pronouns.

bēā, ēā (q.v., VIII), this (*b* is prefixed throughout the declension).
bēk, ēk, one.
bōh, P. ōh, that (*b* is prefixed throughout the declension).
caug, cār, four.
cēṇguā, P. caṇgā, good, etc.
chauht, bahut, much, many.
jhūkhā, bhūkhā, hungry.
jihṛgā, P. jihṛa, which (relative).
kharājū, P. rājī, Urdū rāẓī, willing, pleased, in good health.
khas, das, ten.
khassī, assī, eighty.
khaū, nau, nine.
khawwē, nawwē, ninety.
kihṛgā, P. kihṛā, which?
khikā, nikā (q.v., VIII), small.
khīs, bīs, twenty.
kōdhā, ādhā, half.
kōṭh, āṭh, eight.
mērgā, mērā, my, mine.
mhārgā, mhārā (q.v., VIII), our, ours.
nāoc, pānc, five.
nāḷī, P. cāḷī, forty.
nanj, panj, five.
nanjāh, P. panjāh, fifty.
nhakkā, sakkā, relative, e.g. *sakkā bhautā*, full brother.
nhārā *or* nhārgā, sārā, all.
nhatt, P. satt, seven.
nhattar, sattar, seventy.
nhaṭṭh, P. saṭṭh, sixty.
nhau, sau, hundred.
nhē, P. chē, six.
nhīk, ṭhīk, right, correct.
tērgā, tērā, thy, thine.
tuhārgā, tuhārā, (q.v., VIII), your, yours.

XVIII.—Adverbs, Prepositions, Interjections.

bēṭṭhē, bēṭṭhī, ēṭṭhē, ēṭṭhī (q.v., IX), here.
bēṭṭhō, ēṭṭhō (q.v., IX), hence.
biw, biwkē, iw, iwkē (q.v., IX), now.
bōṭṭhē, bōṭṭhī, ōṭṭhē, ōṭṭhī, (q.v., IX), there.
bōṭṭhō, ōṭṭhō (q.v., IX), thence.
chāhar, bāhar, outside.
chaḷak, P. bhaḷak, to-morrow.

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duhāṇgī, duhāī, *lit.* appeal, used as an expression of surprise or horror.

khūpar, ūpar, above, up.

khūparā, upar sē, from above.

kōṇgī, kōī, anyone, someone.

kōj, āj, to-day.

kuggē, P. aggē, in front, before.

kundar, andar, inside.

narsō, parsō, day after to-morrow or day before yesterday.

nāth, sāth, with.

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APPENDIX.

It seems advisable to include in an appendix some words which I have not been able to verify. The first list is taken from a very interesting report on Vagrant Sāsīs published in 1896 by Mr. H. L. Williams, D. S. P. From the fact that my Sāsī friends do not recognise the words, I conclude that they must be words used by the Bhēḍghuṭ, who are very vicious in their habits and seem to have secret words not known to other Sāsīs. I give the words exactly as they appear in the report. There are very few diacritical marks:—

bogna, danger.
bola, father.
chaukuni, four-anna bit.
chepṛi, cloth.
chhāngṛiya, brass vessel.
chhekia, cow.
chhipṛi, pice.
chilakni, nose-ring.
chiwāṛ, policeman.
dhāgun, bangle.
hat, eight.
jhāṇḍla, utensil.
khapla, salt.
khumna, rupee.
kukiya, cock.
manuka, salt.
māt, mother.
mateṛi, woman.
nakauni, nose-ring.
namalta, meat.
nanj, nine.
nilīān, gold mohurs.
nohal, house-breaking instrument.
nojna, gold.
parausi, master.
rabdi, sister.
rakhia, sheep.
rupṛa, cloth.
sagla, pot.
sekhiya, policeman.
seṭh, gram.
sipri, rice.
takna, workman.
tapgi, turban.
ṭhangia, brother.
ṭhangna, arrest.
ṭonga, rupee.
toṛa, liquor.
tshukr, dog.

The following words, which I cannot recognise, are found in a MS. list compiled in 1905, by Kishan Cand, Sub-Inspector of Police, Siāl-kōṭ.

chipṛa, sheet.
sarat, pillow.
ṭhengan, bangle.
ṭhoṛa, old.

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PANGWALI [Paŋgwāḷi.]

The following notes have been compiled from two manuscripts. I have not had an opportunity of making a firsthand study of Paŋgwāḷi.

Nouns.

Masculine.

Nouns in—ā.

	Sing.	*Plur.*
N.	ghōṛ-ā, horse	-ō
G.	-ō	-ē
D.A.	-ō dī *or* jō	-ē dī *or* je
L.	-ō bicc, *&c.*	-ō bicc *&c.*
Ab.	-ō kaṇā	-ō kaṇā
Ag.	-ō	-ō

Usage appears to vary in the case of masc. nouns with other endings. They add -ē for Gen. and Ag., but generally do not otherwise inflect. There is, however, a locative in -ē, thus *tĕs dēsē*, in that country.

bab, *bau*, father, has G. *babbē*, *bauē*, &c.

Feminine.

N.	kūī, girl	kūī
G.	kūī *or* kūiā	,, *or* kūiā
D.A.	kūī	kūī
L.	,, bicc	,, bicc
Ab.	,, kaṇā	,, kaṇā
Ag.	kūī	kūī

Fem. nouns in a consonant appear to inflect by adding -ī; thus *piṭṭh*, back; *piṭṭhī puṭṭh*, on the back; *bhēṇ*, sister; *bhēṇī dī*, to a sister.

Pronouns.

Sing.

	1st	2nd	3rd	ōh, this.
N.	aū	tū	sē, ōh	ēh
G.	māṇ	tāṇ	tĕsē, usē	isē
D.A.	mō dī	tau dī	tĕs dī, us dī	is dī

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L.	mõ bicc	tau bicc	tẽs bicc, us bicc	is bicc
Ab.	mõ kaṇā	tau kaṇā	tẽs kaṇā, us kaṇa	is kaṇā
Ag.	mẽ	taĭ, tẽ	tẽnī, unī	inī

Plur.

N.	as, ās	tus, tūh	ōh	ēh
G.	hẽṇ	tāhṇ	unkĕā	inkĕā
D.A.	as dī	tus dī (?)	un dī	in dī
L.	as bicc	tus bicc (?)	un bicc	in bicc
Ab.	as kaṇā	tus kaṇā (?)	un kaṇā	in kaṇā
Ag.	asĕ, as	tusĕ, tūh, tus	unh	inh

For *dī*, to, *jẽ* is also used.

Other pronouns are *kas*, who? G. *kasĕ* Ag. *kinī*
jẽ who, G. *jisĕ* Ag. *jinī*

kī, what; *kicch*, something, anything; *jēkicch*, whatever; *sabh*, all.

In Paṇgwāḷī the letter *j* tends to become *dz* and is often so pronounced.

ADJECTIVES.

Adjectives used as nouns are declined as nouns; otherwise they are indeclinable except those in *-ā*, which have obl. masc. sing. *-ĕ*, plur. masc. *-ē*, fem. sing. and plur. *-ī*.

Demonstrative.	*Collective.*	*Interrogative.*	*Relative.*
anā, like this,	tanā, like that	kanā, like what?	janā, like which
attru, so much or many	tattru, so much or many.	kattru, how much or many.	jattru, as much or many.

Most adjectives can be used as adverbs. The following is a list of the most important adverbs other than adjectives:—

Time.

abẽ, now	pasūr, day after to-morrow
tikhaṇ, then	cōth, day after that
kikhaṇ, when?	hī, yesterday
jikhaṇ, dzikhaṇ, when	parẽ, day before yesterday
pūr, to-morrow	cōth, day before that

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Place:

iṛī, here	bunh, ūṛā, down
uṛī, there	niṛ, near
kōṛī, where?	dūr, far
jōṛī, dzōṛī, where	agar, in front
iṛī tikar, up to here	patā, behind
iṭṭhī kaṇā, from here	aṅtar, inside
baīh, up	bharilh, outside

Others are *kis*, why?; *hā*, yes; *nĕhī*, no; *jugtī*, well; *utauḷā* (adj.) quickly.

PREPOSITIONS.

The commonest prepositions have been indicated in the declension of nouns and pronouns. The same word is frequently both a preposition and an adverb.

pār, beyond	puṭṭh, upon
wār, on this side	kōṇī, along with
pāṛ, beneath	

VERBS.

Auxiliary.

Pres. asā asā asā asē asō asō
Fem. asī
as, indecl. and *sā*, are also found for *asā*; and for the 3rd sing. and plur. we also notice *ahi*.
Past sing. mas. thiyā, fem. thī, plur. thiyō, thī.

Intransitive.

bishṇā, sit, remain.

Fut.	bish-ī or	-al	-al	-al	-ŏl	-ŏl	-ŏl
Imper.	bish						
Past Cond. or Pres. Ind.	bish-tā	fem. -ti	pl. -tō	fem. -ti			
Impf. Ind.	bishtath	fem. bishtith all through					
Past	biṭṭh-ā	fem. -ī	pl. -ē	fem. -ī			

Part. *bisẖtā*, sitting; *biṭhōrā*, in the condition of being seated; *bisẖṇēwāḷā*, sitter or about to sit; *bisẖī kaī*, having sat.

The regular past and stative past (not used) would be *bisẖā*, *bisẖōrā*.

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The following show slight variations :—

bhūṇā, become.

Fut.	bhōl all through
Imper.	bhō
Past Cond. or Pres. Ind.	bhūtā
Part.	bhūā

ĩṇā, come.

Fut.	yāl
Imper.	aī
Pres. Ind.	ĩtā
Part.	*yaīkaī*, having come; *yōr* or *yōrā*, in the condition of having come.

ghēṇā, go.

Fut.	ghāl
Imper.	gā ghō
Pres. Ind.	ghētā
Past	gā fem. gĕī
Part.	*ghaī kaī*, having gone; *gayōrā*, in the condition of having gone.

Transitive.

The regular transitive verb is conjugated like *bigṛā*, having, however, a regular past, which agrees with the object as in Urdū. The following show slight differences :—

māna, beat.

Fut.	māral pl. mārĕl
Pres. Ind.	mātā
Past	mārā.
Part.	*mānēwāḷā*, beater, about to beat; *mārōrā*, in the condition of having been beaten.

khāṇā, eat.

Past	khāū

piṇā, drink.

Past	piū

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dēṇā, give.

Fut.	dīũ
Pres. Ind.	dẽtā
Past	dittā

nēṇū, take.

Fut.	nēl
Pres. Ind.	nẽtā
Past	nīũ

kanū, do.

Pres. Ind.	katā
Past	kiyũ

bujṇā, know.

Past	buddhū

ghinī ghēṇā, take away, is like ghēṇā.

One of the MSS. has a Fut. in *-lā*, thus *ghē-lā*, f. *-lī*, plur. *-le*, and has an interesting form in *-n* for the 2nd plur. fut., thus *māran*, you will beat, reminding us of the *-n* which appears in the 2nd, 3rd plur. fut. in Pāḍarī.

The omission of the *r* from some of the tenses of the verbs for *beat* and *say*, mānā and kanā, is noteworthy. Compare also *hēnu*, see; *hānā*, be defeated; *paṇhā* (?) read, which in other dialects would be *hērṇa hārṇa*, *paṛhna*. The same feature is found in Curāhī *mānū*, beat *kāhnū*, do (p. 32).

The infinitive ends in *-ā* or *-ū* or *-ũ*.

NUMERALS.

1—yak.	11—yāhrā.
2—dūī.	12—bāhrā.
3—tlāī.	13—tēhrā.
4—caur.	14—caudhā.
5—panj.	15—pandrā.
6—chē.	16—ṣhōḍhā.
7—satt.	17—satārā.
8—aṭṭh.	18—aṭhārā.
9—naō.	19—unnīh.
10—daṣh.	20—bīh.

The people probably count by scores and do not use the separate numbers between 20 and 100 (*sau*). With *ṣhōḍhā*, sixteen, compare Pāḍari *ṣhōṛāh*.

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COMMON NOUNS, VERBS AND ADJECTIVES.

bab, bau, father.
ijjī, mother.
bhaū, brother (older than speaker.)
bhāī, brother (younger than speaker.)
dāddī, sister (older than speaker.)
bhaiṇ, sister (younger than speaker.)
kōā, son.
kūī, kuṛī, danghter.
gharēth, husband.
jōlli, dzōllī, wife.
māhṇū, maṛd, man.
jēlbāṇū, woman.
kōā, boy.
kūī, girl.
guāl, cowherd.
puhāl, shepherd.
ghōṛā, horse.
ghōṛī, mare.
liṇḍ, ox.
gā, cow.
bhaī, buffalo.
bakrū, he-goat.
bakrī, she-goat.
bhēd, sheep.
kuttar, dog.
kuttrī, bitch.
rikkh, black bear.
bhrabbū, red bear.
kukkaṛ, cock.
kukkṛī, hen.
balāṛ, cat (male).
balāṛī, „ (female).
pakhrū, bird.
ill, kite.
sagāl, fox.
hāthī, elephant.
hatth, hand.
khūṛ, foot.
nakh, nose.
ṭir, eye.
s̲huṇḍ, far.
āsī, mouth.
dand, tooth.
kann, ear.
kēs, hair.
kupāḷ, head.
magar, head.
jibh, tongue.
pēṭh, stomach
ḍhēḍḍh, „
piṭṭh, back
sarīr, body.
pōthī, book.
kaṭāb, „
kalam, pen.
manjā, bed.
gīh, house.
daryā, river.
gaḍḍṛī, stream.
jōth, dzōth, hill.
s̲happaṛ, „
paddhar, plain.
bāg, field.
rōṭi, bread.
pāṇī, water.
gi‿ūh, wheat.
kukkṛī, maize.
būṭ, till.
girā, village.
saihr, city.
baṇ, forest.
macchī, fish.
batt, way.
phaḷ, fruit.
māa, meat.
duddh, milk.

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aṇḍhĕrū, egg.
ghiū (accent on first), ghi.
tēl, oil.
chā, buttermilk.
din, day.
rāt, night.
dēs, sun.
sūrj, „
jōsan, moon.
pūrnēō, „
tārā, star.
bāt, bat, wind.
mēgh, rain.
barkhĕā, „
dhupp, sunshine.
nĕār, storm.
bharōṭū, load.
bhārā, „
baijū, seed.
luhā, iron.
kharā, good, beautiful, clean.
burā, bad.
baḍḍā, big.
maṭhṛā, small.
ḍhillā, lazy.
takṛā, wise.
giciṇgaṛ, iguorant.
utauḷā, swift.
painnā, sharp.
uccā, high.
alaggā, ugly.
ṭhaṇḍā, cold.
garm, hot.
miṭṭhā, sweet.
tĕār, ready.
thōṛā, little.
mata, much.

bhūṇā, be, become.
īṇā, come.
ghēṇā, go.
biṣhuṇā, sit, remain.
nēuā, take.
khaṛābhūṇā, stand.
hēnu, see.
khāṇā, eat.
pīṇā, drink.
bōlṇā, speak, say.
sōṇā, sleep.
kanā, do.
mānā, beat.
paryaṇnā, recognise.
bujṇā, know.
pujṇa, arrive.
naṣhṇā, run.
nashi ghēṇā, run away.
baṇāṇā, make.
sikkhṇā, learn.
paṇhā (?) read.
likkhṇā, write.
marnu, die.
suṇnu, hear.
phirṇā, turn.
phērī īṇā, return.
jhagaṛnā, quarrel.
jitṇū, win.
hānā, defeated.
baiju phaṭṇā, sow.
hal jōcṇā, plough.
khalāṇā, cause to eat.
piwāṇā, cause to drink.
ṣhuṇāṇā, cause to bear.
carṇā, graze.
carāṇā, cause to graze.

1. Tāṇ naū kī ahi (asā)? What is thy name?
2. Is ghōṛē katrī umar ahi? How much is this horse's age?
3. Iṛiyā (iṭṭhāṇ) Kaṣhmir katru dūr ahi (asā, *&c.*)? From here how far is Kaṣhmir?

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4. Tāhṇ babbē (bawē) gih katrē kōī ahi? In your father's house how many sons are?

5. Aũ ajj baṛā dūrā hanṭhā. I to-day from very far walked.

6. Māṇ kakkē (*or* jēṭhē bauē) kōā usē bhēṇi dzōī dzādzi kiyōrī ahi. My uncle's son has married his daughter.

7. Gih (ghiyē)hacchē ghōṛē kāṭhī ahi (asī). In the house is the white horse's saddle?

8. Usē piṭṭhī puṭṭh kāṭhī lā. Put the saddle on its back.

9. Maĩ usē kōā matē kuṭṭā. I beat his boy much.

10. Ōh jōt puṭṭh gāi bakrī carātā lagōrā ahi. He on the hill is grazing cows and goats.

11. Ōh būṭē pāṛ ghōṛē puṭṭh biṭhōrā ahi. He under the hill on a horse is seated.

12. Usē bhāī apaṇ bhēṇi kaṇā baṛā asā (ahī). His brother is bigger than his sister.

13. Isē mull ḍhāī rupayyā asā (ahi). The price of this is two and a half rupees.

14. Māṇ bab us maṭhṛē gih bisẖtā ahi. My father lives in that small house.

15. Usdī ēh rupayyā dē. Give him this rupee.

16. Ōh rupayyē us kaṇā nẽ. Take those rupees from him.

17. Usdī jugtī mārī kai rajurī lāī bannh. Having beaten him well tie him with ropes.

18. Khūī kaṇā pāṇi kāḍh. Draw water from the well?

19. Māṇ agar agar haṇṭh. Walk before me.

20. Kasē kōā tāṇ patē ītā? Whose boy comes behind thee?

21. Ōh kas kaṇā mullē ghinā? From whom did you buy that?

22. Grāē haṭwāṇi kaṇā. From the shopkeeper of the village.

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STUDIES IN NORTHERN HIMALAYAN DIALECTS.

BY

Rev. T. GRAHAME BAILEY, B.D., M.A.

Wazīrābād, Panjāb.

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PREFATORY NOTE.

These Notes constitute an attempt to throw some light on the Northern Himalayan dialects, their connection with each other and their relation to other languages. They are framed throughout on the same model, a fact which will show more readily the agreement and difference of the dialects concerned. First comes Gujurī, and following it are eight dialects which are arranged roughly speaking in the order of their resemblance to Panjābī and unlikeness to Kaṣhmīrī. Consequently we begin with Pahāṛī dialects from Hazāra and the Murree Hills and end with Kiṣhṭawāṛī which is very like Kaṣhmīrī. It need hardly be pointed out that in calling them 'dialects' I do not at all intend to prejudice the claim of some of them to be called 'languages.' Some of them are so widely different from the nearest recognised language as to be quite unintelligible to speakers of it. The following table gives the number of persons who in the Census of 1901 returned themselves as speaking the different dialects. Unfortunately most of the inhabitants of Punch returned themselves as speaking Panjābī, and Punchī is not represented. Similarly Dhūṇḍī or Kairālī is not specifically mentioned and only two speakers of Tināulī are returned. In reality Punchī is spoken by probably scores of thousands of persons and the other two dialects by considerable numbers. The number returned for Rāmbanī is obviously below the mark.

Gujurī, Panjab and N.W.F. Province 76,168 Jammū and Kaṣhmīr 126,849.

Sirājī 14,743; Kiṣhṭawāṛī 12,078; Pŏgulī 6,351; Pāḍarī 4,540; Rāmbanī 359.

As regards the system of Romanising hardly anything need be said. The system is that of the Asiatic Society of Bengal. It should be noted that the sound of *ch* in *child* is represented by 'c.' The aspirated 'c' being 'ch.' 'eu' is pronounced as in French, and ö and ü as in German. In sh and zh, the s and z are sounded separately from the h, whereas in ṣh and ẓh they are sounded as in 'shout' and the 'z' in azure or the French 'j.' The spelling is phonetic as far as possible; the Hindī ç and special Arabic letters such as ţ and ẹ and others are unnecessary and are not used. Half vowels are represented by vowels written above the line. The fondness of Kaṣhmīrī and languages connected with it for epenthesis makes the Romanising of vowels very difficult; in both this

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case and in that of half vowels, I have endeavoured to reduce rather than to increase the peculiar signs, and to Romanise in such a way as will most readily represent the sounds.

The dialects or languages under review are fair samples of the speech of the Himalayas from Western Hazāra to the East of Jammū State.

Students of Naipālī (the chief language of Nēpāl) will be interested to note a number of points of resemblance between it and Rāmbanī, Pōgulī, Kiṣhṭawāṛī and even Sirāji. That there should be some connection between it and languages of the Panjābī type is perhaps less remarkable.

I am deeply indebted to Mr. H. A. Rose, I.C.S., Superintendent of Census Operations, Panjāb, for the great interest he has taken in these 'Studies' and for his kindness in having them printed.

T. Grahame Bailey.

Wazīrābād,
Dec. 6th, 1902.

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GUJURĪ.

Gujurī presents an interesting linguistic phenomenon. It is very closely allied to the Mēwāṛī dialect of Rājasthānī spoken in Mēwāṛ in Rājpūtānā. I found Gujurs in Hazāra and Gujurs in the wilds of central Kashmir speaking the same dialect, and yet Gujurs living in the plains of the Panjāb, as for example in Gujrāt district and Gujrānwāla district (to both of which they have given the name), speak Panjābī. By Panjābīs the word 'Gujur' is pronounced 'Gujar.'

Gujurī as spoken by Gujurs in the Murree hills and the Galis near them.

Noun.	Masc. Sing.	Pl.
N.	bāpp, father	bāpp
G.	„ kō, (f. kī, pl. kā, kī)	bāppā kō, &c.
D.A.	„ na	„ &c.
Loc.	„ mẽ or bicc, in; tāṛū up to,	„
Abl.	„ tẽ	„
Ag.	„ nẽ	„

Nouns in	–ō, ī Sing.	Plur.
N.	ghōṛ–ō, horse	–ā
Obl.	–ā „	–ẽ
N.	ādmī, man	ādmī
Obl.	„ „	ādmīẽ.

Like *bāpp* are *ajjar*, flock; *par*, stone.

Like *ghōṛō* are *ḍhākō*, hill, *tāyō*, father's elder brother, *patriyō* father's younger brother, *phupphō*, father's sister's husband, *māmō*, mother's brother, *māsṛō*, mother's sister's husband.

Feminine.

	Sing.	Pl.
N.	bakrī, goat	bakrī
Obl.	„ „	–iẽ.

Note that *dhī*, daughter has *dhīẽ* in the Nom. Pl. otherwise fems. in –ī are declined like *bakrī*, e.g., *gaṭṭī*, stone, *bauhṭī*, bride.

In a consonant.

	Sing.	Pl.
N.	trimt, woman	trimt –ẽ
Obl.	„ „	„ –ẽ.

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So also *bēhṇ*, sister and others ending in a consonant, e.g., *mhais*, buffalo, *bhēḍ*, sheep, *kaccur*, mule; *gā̃*, cow keeps *gā̃* in the plur.

The postposition *-kō*, takes *-kā* in the oblique sing, but in certain prepositional expressions has *-kē*, e.g., *kē nāl*, with; *kē wāstē*, for sake of, *kē uppur*, above: *-ō* indicates motion from, *dūrō*, from far.

PRONOUNS.

		Sing.		
	1st Pers.	2nd	3rd	yō=this
N.	hū̃	tū̃	ō, ōh (f. wā)	yō, (f. yā)
G.	mērō	tērō	uskō	iskō
D.A.	mana	tana	usna	isnă
Ag.	mē̃	tē̃	usnē	isnē
		Plur.		
	ham	tam	wē	yē
	mhārō	thārō	unkō	inkō
	hamna	tamna	unhē̃ na	inhē̃ na
	hamnē	tamnē	unhē̃	inhē̃

kōṇ, who? obl. *kis*; *jo*, who, obl. *jis*; *kōī*, anyone, obl. *kisē*; *kĕhṛō*, which?, *jĕhṛō*, which, declined regularly.

kitnō, how much or many? *itnō*, so much or many, *jitnō*, how much or many, regular.

ADJECTIVES.

Adjectives in *ō*, *caygō*, good, *mandō*, bad are declined like *ghōṛō*, their feminine *caygī*, *mandī*, like *bakrī*, e.g., *ēklō*, alone, *khaḷō*, standing, *lammō*, long, *caprō*, broad, *sajrō*, fresh.

Adjectives ending in a consonant are not declined, *e.g.*, *bakh*, separate, *najōṛ*, ill.

Comparison. No special forms for compar. and superl. *caygō*, good; comp. better than this, *is tē caygō*; superl. best,=better than all *sārē tē̃ cangō*. The comp. is sometimes rendered with *muc*, *muc caygō*=very good, *i.e.*, more good.

Numerals. Counting by scores is usual, *trē bī*, sixty; *panjā uppur trē bī*, 65, *panjā ghaṭ trē bī*, 55.

VERB.

Auxiliary.

Pres. I am, &c. hū̃ or hō̃ū; ai or hai; ai (hai); hē̃; ō (hō); aĩ (haĩ) or hē̃,

Past. I was. thō (f. thī) thō thō thā (f. thĩ) thā thā.

Conjugation of *mārnō*, beat.

Aorist. I may beat, I am beating, &c. mār *-ū̃* *-ē* *-ē* *-ē* *-ō* *ē*

Fut. I shall beat. mār-ū̃go *-ēgō* *-ēgō* *-ēgā* *-ōga* *-ēgā*

Imperat. beat. mār mārō

Cond. I should beat. mār *-tō* (f. tī) *-tō* *-tō* *-tā*, (f. tĩ) *-tā* *-tā*

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Pres. I am beating. mâr–ũ hõũ or hũ; –ẽ hõẽ; –ẽ hõẽ; –ã hõã; –õ hõõ; –ẽ hõẽ;

Impt. I was „ „ thõ (f. thl); –ẽ thõ; –ẽ thõ; –ã thã (f. thĩ); –õ thã; –ẽ thã;

Past. I beat, &c., agentive form of pronoun with *mārẽ hõẽ*, which agrees with the object. fem. *mārī ai*, pl. m. *mārēā hõẽ*., f. *mārī hẽ*.

Participles. pres. *mārtõ*, past *mārẽ*, having beaten = *mārkẽ*.

Passive. pa. p. *mārẽ* (which is unchanged throughout) with various tenses of *jāuṇõ*, go, *e.g.*, *mārẽ jāũgõ*, I shall be beaten, *mārẽ gēā*, we, &c., were beaten.

Jāuṇõ. go.

Aorist. jāũ, &c., fut. jāũgõ, imp. jā.

Past. gẽ–õ –õ –õ –ã –ā –ā

Parts. jāto, gēõ, jākẽ.

With the exception of the tenses from the pa. p. the tenses are formed like *mārnõ*. In intransitive verbs the 1st s. past. adds ◡ to the pa. p.; gẽõ from gẽõ, *ṭurẽõ* from *ṭurẽõ*, walk, *hārẽõ* from *hārẽõ*, be tired.

In Gujurī the aorist is frequently used for the Pres.

The following common verbs have irregular pa. pp. *lēṇõ*, take, *līyõ*, *karnõ*, do, *kīõ*, *dēṇõ*, give *ditto*, *auṇõ*, come *āyõ*, *hōṇõ* become *hūõ* or *hõ*.

The Prodigal Son.

Ēkuṇ ādmī kā dõ pūt thā, tẽ nikkā nẽ apṇā bāpp na kẽhõ,
One man of two sons were and little by own father to was-said

ai bājī tērā māl kõ mērõ hissõ õh mana dẽ tẽ usnẽ apṇõ
O father thy property of my part that to me give and by-him own

māl unhẽ bicc baṇḍ ditto, tẽ ṭhōṛũ dihāṛẽ picchẽ nikkā
property them in dividing was-given, and few days after little

pūt nẽ sab kaṭṭho kar ditto, tẽ dūr milkh bicc cale gẽõ
son by all together making was given and far country in going went

tẽ us jā usnẽ apṇõ māl lucpuṇẽ mẽ kharāb kar
and that place by him own property licentiousness in bad making

chuṛẽõ; jis bẽlẽ sārõ kharc kar chuṛẽõ us milkh bicc
was-left; what time all spent making was-left that country in

ḍāhḍõ kaht pai gẽõ, tẽ õh taṇg hōṇ laggõ, tẽ us
severe famine falling went and he straitened to be began and that

milkh kā kisẽ rihōṇhālā kõl rahgẽõ usnẽ apṇī zamīn
country of some dweller near remaining went by-him own land

zanaur cāruṇ dẽ calāyõ, jẽhṛī shilṛī zanaur khāẽ thā, õh
animals to feed giving was sent what husks animals eating were he

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cāhē thō ki inhẽ nāḷ hũ apṇō, ḍhiḍḍh bharũ, tẽ kōi
wishing was that these with I own stomach may fill and anyone

usnā nĩh dēs thō, jis bēḷē hōsh bicc āyō apṇā dil na
to him not giving was, what time sense in came own heart to

kihōṇ laggō mērā bāpp kā kitnā mazūr hẽ jēhṛā
to say began my father of how many labourers are who

rajkē rōṭi khāẽ, tẽ hũ pēō is jā bhukkhō marũ hẽ.
being satisfied bread eat and I fallen this place hungry dying am.

Hũ uṭhkē apṇā bāpp kōḷē calũgō tẽ usna kahũgō
I having arisen own father near will go and to him will say

Bāji mẽ ghunāh kiō, Khudā kō tẽ tērō, tērō pūt kēhōṇ
Father by-me sin was done God of and thine, thy son to say

jōgō nĩh rēhō, manā apṇẽ mazurẽ jēhā baṇā, tẽ calēō
worthy not I-remained, me own labourers like make and he went

tẽ apṇā bāpp kōḷ āyō, iccur ōh dūr thō uskā bāpp nē
and his father near came, that-time he far was his father by

usna hērēō, tẽ usna rēhm āyō, tẽ dauṛkē gaḷh nāḷ
to him was seen and to him pity came and running neck with attaching

lā liyō, tẽ piyār dittō. Pūt nē bāpp na kēhō Bāji
was taken and love was given. Son by father to was said Father

mẽ ghunāh kiō Khudā kō tẽ tērō, tērō pūt kēhōṇ jōgō
by me sin was done God of and thine, thy son to say worthy

nĩh rēhō. Bāpp nē nōkarẽ na kēhō bēlō cangẽ tẽ
not I remained. Father by servants to was said quickly good from

cangō kapṛō lē āō tẽ uskā gaḷh luāō
good garment taking come and his neck (on) cause-to-be-attached

tẽ uskī angli nāḷ angūṭhī luāō tẽ uskā pair nāḷ
and his finger with ring cause-to-be-attached and his foot with

chittur luāō tẽ paḷēō hō bacchō lēākē
shoes cause-to-be-attached and kept calf having brought

kōhō tẽ khẽ tẽ khuṣhī karẽ ki mērō yō pūt mar
kill and we may eat and happiness make, for my this son dead

gēō thō huṇ jī gēō, gum gēō thō huṇ thā gēō, tẽ
gone was now living went, lost gone was now being-found went and

wē khuṣhī karuṇ laggā. Uskō baṛō pūt zimī bicc thō,
they happiness to make began. His big son land in was

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jis bẽḷẽ ghar kẽ nẽṛẽ āyõ bājā kõ tẽ naccaṇ kẽ wāz
what time house of nearness came instrument of and dancing of voice

suṇẽõ, fir ẽkuṇ nõkar na bulākẽ pucchẽõ yẽ kẽ
was heard, then one servant having called was asked these what

gal hõẽ, tẽ usnẽ usna kẽhõ tẽrõ bhāī āgẽõ, tẽ tẽrā
matters are and by him to him was said thy brother came and thy

bāpp nẽ bacchõ paḷẽõ hõ kõh chuṛẽõ ki usna caṇgõ bhalõ
father by calf kept killing was-left for to-him well sound

thā gẽõ tẽ oh khafẽ hũõ tẽ andar nĩh jāẽ thõ, tẽ
being-found went and he angry became and in not going was, and

uskõ bāpp biṛẽ gẽõ tẽ uskā baṛā tarlā kīā. Usnẽ
his father out went and his great entreaties were-made, by him

apnā bāpp na zawāb dẽ chuṛẽõ itnā samẽ mẽ tẽri
own father to answer giving was-left, so much time by me thy

khizamt ki tẽ kadẽ tẽri gal nĩh mõṛi, tẽ tẽ kadẽ
service was-done and ever thy word not turned-was and by thee ever

mana bakrõ nih dittõ yũ apṇẽ dõstẽ yārẽ nāḷ
to me goat not was given that own friends companions with

khushi karũ, jis beḷẽ tẽrõ yõ pũt āyõ jisnẽ tẽrõ sārõ
happiness may-make what time thy this son came by-whom thy all

māl kanjriẽ bicc uḍāyõ tẽ iskẽ wāstẽ paḷẽõ hõ bacchõ.
property harlots in was-caused-to-fly by-thee his sake kept calf

koh dittõ. Tẽ usnẽ usna kẽhõ Pũtā tũ hamẽsh mẽrẽ
killing was-given, and by him to him was said son thou always me

nāḷ rahẽ, jitnõ mẽrõ māḷ hai tẽrõ hai. Khushi hõṇi
with remainest, how much my property is thine is. Happiness to be

tẽ khush hõṇõ caṇgi gal thī. Tẽrõ yõ bhāī mar gẽõ thõ, huṇ
and happy to be good matter was. Thy this brother dead gone was, now

jī gẽõ, gum gẽõ thõ huṇ thā gẽõ
living went, lost gone was now being-found-went.

Story I.

Hũ ajjuṛ kẽ nāḷ thõ nikṛā būṭā kẽ uppur caṛhẽõ khaḷõ thõ, bakrõ
I flock near was little tree on climbed standing was, goat

ḍāṇkẽõ hũ dauṛkẽ latthõ, ricch taṇẽ baṇ lẽĩ calẽõ
cried-out, I having run descended, bear down jangal taking gone

thõ. Hũ paucẽõ kaṇḍh bicc gaṭṭi mārī, usnẽ na chuṛẽõ,
had, I arrived back in stone was struck, by him not was left,

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bhĩ dūjī gaṭṭi] mārī gāṭā bicc, fir chōṛkē
again second stone was-struck neck in, then having left

nasgĕō jit saṭṭĕō bakrō us jā hũ jākē
running went, where was-thrown goat that place I having-gone

khaḷō hūō tĕ mērē dar dauṛkē bhĩ ricch āgĕō.
standing became and my direction having-run again bear came.

Mẽ nikṛi jĕhī kuhāṛī mārī uskē, pattō nih laggo
By-me small like axe was-struck to him, information not attached

jĕ kuhāṛī uskē laggī hai yā nĩh laggī. Fir bakrō
that axe to him attached is or not attached. Then goat

cākē nasgĕō fir kōhĕō usna. Kōh rĕhō
having-lifted running I went then killed it. Killing remained I

tĕ bhĩ āgĕō mērē dar. Mērō dūjō sānjī pauc
and again came my direction. My second companion arriving,

āyō, fir hamnē dōẽ nē gaṭṭī mārī tĕ ōh nasgĕō
came then by us two by stone was struck and he running-went.

Story II.

Hũ nikṛō thō sĩh hilgĕō bakrī khauṇ na. Satt bakrī
I small was, leopard being-used went goat eat to. Seven goats

usnē khā chuṛī. ēkuṇ zimīdār ki lūhā kī baṇī hūī khuṛakkī
by him eating left-were. One farmer of iron of made trap

thī. Wā mangkē āṇī sĩh kā pakṛuṇ kō wāstē.
was. That having asked was brought leopard of seizing for sake.

Wā rāh mẽ chal ditti, iṇā bakrō bannh dittō.
That way in placing was given on this side goat tying was-given.

Sĩh āyō. Jaṇg uskī bicc phas gĕī, laggō ḍāṇkuṇ.
Leopard came leg his in entangled went, began to-cry-out.

Ōsē bĕḷē ham rāt gēā girẽ na. Kēhō sĩh
That very time we by night went village to was said leopard

pakṛō gĕō ai. Ghaṇā jaṇā āyā. Ēkuṇ lambardār nē bandūk
catching gone has. Many men came. One lambardār by gun

mārī, sĩh mar gĕō. Dō aḍāī maṇ kō thō bhārō. Aṭṭh
was-fired, leopard dying went. Two 2½ maunds of was heavy. Eight

jaṇa cākē lēgēāthā. Khalṛī ēkuṇ jāgīrdār nē cā lĕī,
men lifting took away. Skin one landowner by lifting was-taken

tĕ ham na trī rupayyā bakṇhlāh ditti.
and us to 30 rupees reward was given.

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Gujurī.

1. ēk, one.
2. dō, two.
3. ṫrē, three.
4. cār, four.
5. pānj, five.
6. chē, six.
7. satt, seven.
8. aṭṭh, eight.
9. nŏ, nine.
10. das, ten.
11. bī, twenty.
12. dastĕcālī, fifty.
13. panj bi, sau, hundred.
14. hatth, hand.
15. pair, foot.
16. nakk, nose.
17. akkh, eye.
18. mŏh, mouth.
19. dand, tooth.
20. kann, ear.
21. băl, hair.
22. sir, head.
23. jibh, tongue.
24. ḍhiḍḍh, belly.
25. lakk (lower back), mār, kuṇḍ (upper back).
26. lūhō, iron.
27. sōnō, gold.
28. ruppō, cāndī, silver.
29. bāpp, father.
30. mă, mother.
31. bhāī, brother.
32. bēhṇ, sister.
33. jaṇō, man.
34. trīmt, woman.
35. trīmt, wife.
36. baccō (lōhṛō boy, bētkī, girl), child.
37. pūt, son.
38. dhī, daughter.
39. ghulām, slave.
40. zīmīdār, cultivator.
41. ājṛī, shepherd.
42. Rabb, Khudā, Allāh, God.
43. Shatān, Azazil, Devil.
44. dīh, sun.
45. cann, moon.
46. tārō, star.
47. agg, fire.
48. pāṇī, water.
49. ghar, house.
50. ghōṛō, horse.
51. gă, cow.
52. kuttō, dog.
53. billō, cat.
54. kukkuṛ, cock.
55. badk, duck.
56. khōtō, ass.
57. ūth, camel.
58. pakhṇū, pakhēru, bird.
59. jāṇŏ, go.
60. khāṇŏ, eat.
61. baisṇŏ, sit.
62. āuṇŏ, come.
63. mārnŏ, beat.
64. khaḷṇŏ, stand.
65. marnŏ, die.
66. dēuṇŏ, give.
67. nasṇŏ, run.
68. ufră, up.
69. nēṛai, kŏḷ, near.
70. tală, taṇă, down.

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71. dūr, far.
72. aggē, before.
73. picchē, behind.
74. kōn, who.
75. kē, what.
76. kīũ, why.
77. atē, tẽ, and.
78. but.
79. jē, if.
80. ahẽ, yes.
81. nĩh, no.
82. hāē hāē, alas.
83. ghōṛ –ō, a horse.
84. –ī, a mare.
85. –ā, horses.
86. ghōṛ –ī, mares.
87. dānd, a bull.
88. gẽ, a cow.
89. dānd, bulls.
90. gẽ, cows.
91. kutt –ō, a dog.
92. –ī, a bitch.
93. –ā, dogs.
94. –ī, bitches.
95. bakr –ō, a he goat.
96. –ī, a female goat.
97. –ā, goats.
98. har –n, a male deer.
99. –nī, a female deer.
100. –n, deer.

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1. tōrō nā̃ kō ai ? what is your name ?
2. is ghōṛā kī kitnī ummur ai ? how old is this horse ?
3. is jā tō Kashmīr tāṛā̃ kitnō dūr ai ? how far is it from here to Kashmir ?
4. tōrā bāpp kā ghar kitnā pūt hẽ, how many sons are there in your father's house ?
5. aj hā̃ baṛō dūrō̃ ṭurĕō̃, I have walked a long way to-day.
6. mērā patriyā kō pūt uskī bēhṇ nāl biāyō hūō hai, the son of my uncle is married to his sister.
7. ciṭṭā ghōṛā kī kāṭhī ghar mā̃ (bicc) hai, in the house is the saddle of the white horse.
8. uskī kaṇḍ pur kāṭhī ghallō, put the saddle upon his back.
9. mẽ uskā pūt na baṛā̃ kōṛṛā̃ nāl mārō hōō, I have beaten his son with many stripes.
10. ōh ḍhākā kī cōṭī uppur gā̃ bakrī cārō, he is grazing cattle on the top of the hill.
11. ōh ghōṛā uppur rukkh hēṭh baiṭhō hōō, he is sitting on a horse under that tree.
12. uskō bhāī uskī bēhṇ tõ baṛō ai, his brother is taller than his sister.
13. iskō mul aḍhāī rupayyā hai, the price of that is two rupees and a half.
14. mērō bāpp us nikṛā ghar bicc rahō, my father lives in that small house.
15. yō rupayyō usna dē chōṛō, give this rupee to him.
16. yē rupayā us kōlõ cā lēō, take those rupees from him.
17. usna muc mārō tĕ sōlī̃ nāl bannhō, beat him well and bind him with ropes.
18. is khāl biccõ pāṇī kaḍḍhō, draw water from the well.
19. mērē aggē cal, walk before me.
20. tērē picchē kiskō lōhṛō āē, whose boy comes behind you ?
21. yō tẽ kistē mōl kō līyō hai, from whom did you buy that ?
22. girā̃ kā kisē dukāṇhāḷā kōlõ, from a shopkeeper of the village.

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TINĀULĪ.

Tināulī is spoken in Tināul in western Hazāra, and resembles very closely the Ḍhūṇḍī or Kaiṛālī dialect which follows, see p. 15.

Nouns.			*Plur.*
N.	addh–ā̃,	father	addh–ō
G.	–é	dā̃	–ẽ̃ dā̃, &c.
D.	–ō	kō	„ &c.
Ab.	–ō	thī̃, kōḷō̃,	„

So *ḍhākā*, hill.

Nouns ending in a consonant have the nom. pl. and s. the same. *Kāg*, crow, pl. *kāg*, Obl. plur. *kāgā̃*.

Dhī, daughter has Obl. sing. *dhīū*, and plur. N. and Obl. *dhiā̃*.

The declension of nouns thus does not differ much from that of Panjābī nouns. Other nouns are *jōṛ*, kitō, *guāl*, cow-house, *chāṛ* jungle.

Pronouns.	*Sing.*			*Plur.*		
	1st	2nd	3rd	1st	2nd	3rd
N.	mẽ̃	tū	ōh	asī̃	tusī̃	ōh
G.	māhṛā	tōhṛā	usdā	asdā	tusdā	unhā̃ dā

kōṇ, who? *kē*, what? *kich*, something.

Adjectives in –ā are declined like *addhā*, (fem.–ī), so *caygā*, good; *mandā*, bad. Those in a consonant, *najōṛ* unwell, *bal*, well, are not declined.

Comparison. There is no form for compar. and superl. Comparison is thus expressed, *caygā*, good, *muc caygā*, very good or better, or—*nāḷō caygā*, better than—, *sārĕā nāḷō caygā*, better than all, best.

Verbs. Auxiliary. Pres. I am, &c. ẽ̃ aī aī ẽ̃ ō aī

Past. I was, &c. āsẽ̃ āsaī āsā āsẽ̃ āsẽ̃ō āsā

The regular verb is almost exactly like the Ḍhūṇḍi and Kaiṛālī verb (q.v.) which is given in its own place. The leading parts are as follows.

mārnā, beat, pr. p. *mārnā*, pa. p. *mārĕā*, having beating *mārkē*.

Aor. *mārā̃*, fut. *mārsā̃*, impert. *mār*, condit. *mārnā*, pres. Ind. *mārnā ẽ̃*, Impf. *mārnā āsā̃*., past. *mārĕā*, with agentive form of pronouns, pres. perf. *mārĕā ai*, plupf. *mārĕā āsā*. For details see Ḍhūṇḍī or Kaiṛālī verb.

Similarly *hōṇā* become pr. p. *hōndā*, &c.

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Tināulī (Hazāra district).

1. hikk, one.
2. dō, two.
3. trai, three.
4. cār, four.
5. panj, five.
6. chē, six.
7. satt, seven.
8. aṭṭh, eight.
9. nṹ, nine.
10. dāh, ten.
11. bīh, twenty.
12. dāh tē cāhlī, fifty.
13. sō, hundred.
14. hatth, hand.
15. pair, foot.
16. nakk, nose.
17. akkh, eye.
18. mũh, mouth.
19. dand, tooth.
20. kann, ear.
21. bāl, hair.
22. sir, head.
23. jībh, tongue.
24. ḍhiḍḍh, belly.
25. lakk (lower back), kaṇḍh (upper back).
26. lōhā, iron.
27. sōnā, gold.
28. ruppā, cāndī, silver.
29. addhā, father.
30. ammṹ, mother.
31. lālā, brother.
32. bēbē, sister.
33. jaṇā, man.
34. bebē, woman.
35. wauhṭī, wife.
36. naṇḍā (m. boy), kuṛhī (f. girl), child.
37. zāh, son.
38. dhī or kākī, daughter.
39. sir, slave.
40. ḍōgī, cultivator.
41. ājṛī, shepherd.
42. Rabb, Khudā, Allāh, God.
43. shatān, Azazīl, Dovil.
44. dĩh, sun.
45. cann, moon.
46. tārā, star.
47. agg, fire.
48. pāṇī water.
49. ghar, house.
50. ghōṛā, horse.
51. gṹ, cow.
52. kuttā, dog.
53. billā, cat.
54. kukkuṛ, cock.
55. badak, duck.
56. khōtā, ass.
57. ũth, camel.
58. ciṛī, bird.
59. julnā, gachṇā, go.
60. khāṇā, eat.
61. baiṭhṇā, sit.
62. aiṇā, come.
63. mārnā, beat.
64. khalnā, stand.
65. marnā, die.
66. dēṇā, give.
67. nasṇā, run.
68. ut, up.
69. nēṛē, near.
70. talṹ, down.

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71. dūr, far.
72. aggā, before.
73. picchā, behind.
74. kōṇ, who.
75. kē, what.
76. kī, why.
77. tĕ, and.
78. tē, but.
79. if.
80. hĕ̄, eye.
81. nĭ̄h, no.
82. ŏhō, tauba, alas.

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ḌHŪṆḌĪ and KAṚIĀLĪ.

It will be noticed that Ḍhūṇḍī or Kaiṛālī greatly resembles Lahndā, the language of Western Panjāb. It is not necessary to dwell on grammatical rules common to both. How closely the dialects of the Ḍhūṇḍs and Kaiṛāls resemble each other will be realised from the specimens which follow; the Prodigal Son is in the Kaiṛāl dialect and the succeeding story in that of the Ḍhūṇḍs.

Nouns.

Masculine.

	Sing.	Plur.
N.	Pē, father	Pēvrē
G.	Piū nā, nī, nē, nīẽ	pēvrẽẽ nā &c.
D.A.	„ kī	„
Loc.	„ bicc, tōkṇī (in, up to)	„
Abl.	„ thī, &c.	„
Agent	Piū	„

Nouns in -ā-ī

	Sing.	Plur.
N.	ghōṛ-ā, horse	-ē
Obl.	-ē	-ẽẽ
N.	ādmī, man,	ādmī
Obl.	ādmī-ā	ādmī-ẽẽ

Nouns ending in a consonant.

	Sing.	Plur.
N.	nauk-ar	nauk-ar
Obl.	-arē	-arẽẽ

Like *Ghōṛā; muṇḍhā*, shoulder, *ḍhākā*, mountain,
Like *naukar; azur*, reward, &c.

Feminine.

	Sing.	Plur.
N.	bakrī goat	bakrī-ẽẽ
Obl.	bakrī „	„

so *bakkhī* side of body (over ribs) but *dhī*, daughter has Obl. sing. *dhīū*. *gā̃*, cow, plur. *gāẽ*.

N. bhēṇ, bhaiṇ, sister, bhaiṇẽẽ
Obl. bhaiṇū „

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PRONOUNS.

	1st. Pers. S.	2nd pers.	3rd pers.
N.	mẽ	tũ	õh
G.	mhāṛā	tuhāṛā	õsnā, usnā,
D.A.	migī	tukī	õskī, uskī,
Agent	mẽ	tũ	õs, us, usnē,
		Plural.	
N.	as	tus	õh
G.	sāhṛā	suāhṛā	õnhẽ nā, unhẽ nā
D.A.	asẽ kī	tusẽ kī	õnhẽ kī
Ag.	asẽ	tusẽ	õnhẽ
ēh, this	Obl.	*is-* pl.	*ēh*, Obl. *inhẽ*
Kuṇ, who?		Obl. *kus*	
jō, who		,, *jis*	
Kēhṛā, which?		,, *kĕhṛē*	
jĕhṛā, which,		,, *jĕhṛē*	
kōī, any one		,, *kusē*	

Kitnā, how much or many? *itnā* so much or many *jitnā* how much or many regular.

Adjectives chiefly like nouns of the same form.

Caṇgā, good.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
N.	caṇg-ā	-ī	-ē	-iẽ
Obl.	-ē	-ī	-ĕẽ	-iẽ

So *mandā*, bad; *ucca* high. *nigṛā* little; adjectives ending in a consonant are not declined, *bal*, well healthy.

Comparison; no forms for compar. and superl. *caṇgā*, good, better than this, *is thẽ caṇgā*, or *baũh caṇgā*, best = better than all *Sārĕẽ thẽ caṇgā*.

Motion from is frequently expressed by adding—*Ō*, as *gharō*, from the house, *ḍhākē nē sirĕō*, from the top of the hill.

Adverbs resemble Panjabi, *bailā*, quickly, *dĕẽ* to-morrow, *gatrũ*, day after to-morrow or day before yesterday.

VERB.

Auxiliary. I am, &c.

Pres.

ā or ĕẽ ẽ ā (f. ī) ẽ or ĕẽ, õ, ĕõ ẽ

Past. I was, &c.

asĕā asaī asā (f. asī) asĕẽ, asĕõ asē (f. asiẽ)

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Negative.

Pres. I am not, &c.

nẽ nẽ nā (f. nẽī) nẽ nẽō nē (f. nẽiẽ)

Past. I was not, &c.

na-sẽẽ -saĩ -sā -sẽẽ -sẽō -sē

There is another tense meaning to be in a place, to exist, used absolutely, not as an auxiliary, chiefly in the 3rd person.

thẽẽ thaĩ thẽā (fem. thẽī) thẽẽ thẽō thaē (fem. thẽiẽ)

e.g. *masīt thẽī ?* Is there a mosque? *Thẽī*, there is.

Conjugation of *mārnā*, beat.

Aorist.	I may beat, &c.	mār	-ẽ	-ẽ	-ẽ	-ẽ	-ō	-an
Fut.	I shall beat	mār	-sẽ	-saī	-sī	-sẽ	-san	-sun
Imperat.		mār	mārō					
Cond.	I should beat	mār	-nā (f. ī)	-nā	-nā	-nē (f. niẽ)	-nē	-nē
Pres.	I am beating	mārnā ẽẽ, &c., with auxil.						
Impt.	I was beating	mārnā asẽẽ, &c.						

Past. I beat. Agentive form of pronoun with mārẽā agreeing with object.

Pres. perf. mārẽā ā, pluperf. mārẽā asā, &c.

Having beaten mārītē or mārī

Passive formed by using *gachnā* (*go*)

e.g. I am being beaten *mārẽā gachnā ẽā*, he was beaten *mārẽā gā* for the forms with pres. part. a passive pres. part. in -ī- may be used in the 3rd pers. thus *mārīnā ā* or *mārīnē ẽ*, is or are being beaten or in the habit of being beaten.

Gachnā go is conjugated for the most part regularly.

Pres. part. *gachnā*, past p. *gā*. (f. *gẽī*, pl. *gaẽ*, *gẽiẽ*) hence.

Plup. *gā asẽẽ*, &c. but future *gaisẽ* or *gẽsẽ*, &c.

Slight irregularities are found in some verbs, but the tenses are usually formed regularly from the root, pres. pa., pa. p. as above.

Achnā, come, pr. p. *achnā*, pa. p. *āyā ; hōṇā*, become, *hōṇā, huā* (f. *hōī ; hōẽ, hōiẽ*) *deṇā, dittā ; karnā* do, *karnā, kitā ; ghinnā*, take, *ghinnā, ghindā ; paiṇā*, fall, &c. *paiṇā, pẽā*, (f. *pẽī*, pl. *paẽ, pẽiẽ*).

Habitual Action. I am in the habit of beating *mẽ mārnā hōṇā ẽẽ* (*hōṇā*, become) continuous action. He used to continue to eject. *ōh kaḍḍhṇā rahṇā sā* (*rahna* remain).

The Prodigal Son.

Hiks ādmiā nẽ dō puttar asẽ, nikkẽ apṇẽ piū kī ākhẽā

One man of two sons were by-little own father to was-said

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aji tērē mālē biccē jo hissa acchē ī ōh hissa migī
Father thy property from in what part may-come that part to-me
cāī dē. Ōs apṇā māl unhẽ wicc baṇḍī dittā.
lifting give, By-him own property them in dividing given-was
Thōṛēẽ dihāṛēẽ picchē nikkē puttrē apṇā māl baṭlā kītā
few days after by-little son own property together made-was
tē dūr milkh bicc ṭurī gā, tē us jāē bicc apṇā māl
and far country in going went and that place in own property
khud lucpuṇē nāl luṭāī dittā, jis wēlē
very licentiousness with causing-to-be-robbed given was, what time
mẽ ōh sārā khaṛc karī rēhā us milkh bicc ḍāḍā
in he all spending making remained that country in severe
kāl paiīgēā tē ōh taṇg hōṇē lagga, tē ōh hiks ōs
famine falling went and he straitened to-be began and he one that
jāē nē ādmīā kōl rahī pēā ōs apṇī jīmī bicc zanaur
place of man near remaining fell, by him own land in animals
carāē nē wāstē ghallēā, jō phaliẽ zanaur khaṇē asē ōh
feeding of sake of sent was, what husks animals eating were he
cāhṇā asā ki mẽ inhẽ nāl apnā ḍhīḍḍh bhaṛẽ, tē
wishing was that I these with own stomach may-fill and
kōī uskī nasā dēṇā. Jis weḷā ōh apṇē hōṣhē bicc
anyone to him not-was giving. What time he own sense in
āyā, ōs ākhēā mhāṛē piū nē kitnē mazūr thaē
came by-him said-was my father of how-many labourers are
ki rajītē ruṭṭī ṭōgṛā khāṇē tē mẽ bhukkhā marnā ẽẽ mẽ
that satisfied bread piece they-eat and I hungry dying am I
uṭhītē gēẽẽ, tē uskī ākhẽẽ, ai apṇēā ajī mẽ
having-arisen will-go and to-him will-say, O my father by-me
Khudā nā tē tuhāṛā ghunāh kītā, mẽ huṇ tuhāṛā puttur ākhṇē
God of and thy sin was done, I now thy son to-say
jōgā nẽẽ, migī apṇē kisē mazūr jēhā āṇ. Bas
worthy not-am, me thy some labourer like bring; well
uṭhītē apṇē piū nē pās ṭurī pēā, asā wī dūr tē uskī
having-arisen own father of near going fell, he-was even far and him
dikkhī uskī tars achīgā, tē dauṛītē us
having-seen to-him pity coming-went and having-run by-him

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gachī apṇē galh nāl lāī ghindā, tē uskī piyār
having-gone own neck with attaching taken-was, and to him love

dittā. Puttrē uskī ākhĕā ai ajī mĕ. Khudā nā tĕ
given-was. By son to-him was said, O father by-me God of and

tuhāṛā ghunāh kitā, mĕ huṇ tuhāṛā puttur ākhṇē jōgā
thy sin was-done, I now thy son to-say worthy

nĕ. Piū apṇĕā naukarā̃ kī ākhĕā, caṇgē thī caṇgā
not-am. By-father own servants to was-said good from good

kapṛā kaḍḍhītē uskī luāṇā tĕ aṇglī nāl
garment having-taken-out to him cause-to-attach and finger with

chāp, tĕ pairā̃ nāl jutī luāō, tĕ paḷē hōē bacchē kī
ring and feet with shoe cause-to-attach, and kept calf

āṇītē halāl karō tā̃ as khāī khuṣh hōā̃,
having-brought lawful make that we having-eaten happy may-be,

mhāṛā ēh puttur marī gā asā, phir jīṇā hōīgā
my this son dead gone was, again living becoming went

gā̃wī gā asā, huṇ labhī rĕhā. Bas ōh khushī bicc
lost gone was, now being-found remained. Well, they happiness in

āē. Usnā baṛā puttur apṇī bāṛī bicc asā, jis wēḷā ōh apṇē
came. His big son own field in was, what time he own

ghaṛē nē kōḷ paucĕā ōs gāṇē bajāṇē nā nacṇē nā āwāz
house of near arrived by-him singing playing of dancing of voice

suṇĕā, tĕ hiks naukarē kī bulāī pucchṇ laggā. Yō kē
was-heard and one servant having-called to-ask began. This what

hōī rĕhā? Ōs uskī ākhĕā bhrā āī gā
becoming remained. By him to him was said brother coming went

tĕ tubāṛĕ piū nē paḷĕā hwā bacchā halāl karāyā,
and thy father by kept calf lawful was-caused-to-be-made

is wāstē uskī caṇgā bhalā labhī gā. Ōh khafē
this cause to him well sound being-found went. He angry

hwā tĕ uskī andar gachṇā nā sā lōṛ, usnā pē
became and to him in of going not-was need, his father

gachī bāhar uskī manāṇ laggā, ōs apṇē piū kī
having-gone out him to persuade began by him own father to

jawāb dittā. Dikh mĕ kitnē wars tuhāṛī khizmat
answer was-given. See, by me how-many years thy service

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kiti tē kadē tuhāṛā ākhā na mōṛēā migi
was-done and ever thy saying not turned-was, to me

tū kadē hik bakrī nā bacca nā dittā mē apṇēṛ
by thee ever one goat of little one not was given I my

dōstā nāl khushī karē jis wēlā tuhāṛā ēh puttur
friends with happiness may-make, what time thy this son

āyā jis tuhāṛā sārā māl kanjrīā nāl uḍārī chōṛēā
came by-whom thy all property harlots with wasted was left

usnē wāstē paḷēā hwā bacchā halāl karāyā usnē
him of sake kept calf lawful was-caused-to-be-made. By him

ākhēā hē puttur tū khud mhāṛē pās ī aī, tē
was said, O son thou thyself my near indeed art and

jēhṛī cīz mhāṛī, ōh khud tuhāṛī apṇī; khushī hōṇī
what thing mine, that itself thy own; happiness to be

tē khush hoṇā caṇgā asā, tuhāṛā ēh bhrā marī gā
and happy to be good was, thy this brother dead gone

asā phir jiṇā hōigā, gāwī gā asā, huṇ
was again living becoming-went, lost gone was, now

labhī rēhā.
being-found remained.

STORY.

Jalālā tē Bahādarē lambardārā nā bāṛī uppurū ghōl laggā
Jalāl and Bahādar lambardar of land about fighting

rahṇā sā; Jalāl takṛā jaṇā sā tē Bahādarē ki gālī
continuing was, ,, strong man was and Bahādar to abuse

shālī kaḍḍhṇā rāhṇā sā. Bahādarē nē puttur us simī
ejecting remaining was. B. of sons that land

bicc gashṇē sē, Jalāl unhā kī mārnā kuṭṇā rahṇā sā.
in going were, Jalāl them to beating striking remaining was.

Hikk dihāṛā dōē bhrā us bāṛī bicc ghāh kappaṇ gaē
One day the-two brothers that land in grass to-cut gone

sē, us Jalālā pārā nakkē uppurā gāl ditti
were, by that Jalāl across hill-side from above abuse given was

unhā kī; gāl dēī unhā wakkh ṭurī āyā. Jēhṛē
them to; abuse having given them towards walking came. What

wēlē unhā kōl āyā banērē uppurē pāē unhā uaki
time them near came below from above side by them to him

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gaṭṭā mārĕā, kaṇcalē gaṭṭā laggā tĕ ḍhaii pēā, tē
stone was-struck, above car stone struck and he falling fell, and

unhā̃ paṭkā galhē bicc bāī ghindā tĕ galfā
by them cloth throat in twisting was-taken and squeezed

dittā nē tĕ ōh marī gā, tĕ dhrūītē ḍhākē
given was by-them and he dying went and having dragged hill

nāḷū kassī bicc bun khaṛī saṭṭĕā nē.
from near precipice in below taking was-thrown by-them.

Dūē dihāṛē lōṛṇē wāstē bhrā usnā ṭurī gā,
Second day looking for-sake-of brother his walking went,

labhī rihai-s. Unhā̃ kī satt satt baras kaid hōī gĕī
found him. Them to seven (each) years imprisonment becoming went.

1. hĕkk, one.
2. dō, two.
3. trai, three.
4. cār, four.
5. panj, five.
6. che, six.
7. satt, seven.
8. aṭṭh, eight.
9. nau, nine.
10. das, ten.
11. bī, twenty.
12. panjā, fifty.
13. sau, hundred.
14. hatth, hand
15. pair, foot.
16. nakk, nose.
17. akkh, eye.
18. mū̃h, mouth.
19. dand, tooth.
20. kaṇṇ, ear.
21. bāl, hair.
22. sir, head.
23. jīw, tongue.
24. ḍhiḍḍh, pēṭ, belly.
25. lakk (lower back), kaṇḍh (upper back).
26. lōhā, iron.
27. sōnā, gold.
28. ruppā, cāndī, silver.
29. pē, father.
30. bēwē, māē, mā, mother.
31. bhrā, brother.
32. bhēṇ, sister.
33. ādmī, jaṇā, man.
34. kuṛhī, woman.
35. janāṇī, rann, wife.
36. jātuk, child.
37. puttur, son.
38. dhī, daughter.
39. ghulām, slave.
40. zamīndar, cultivator.
41. pāhlā, shepherded.
42. Khuda, Rabb, Allāh, God.
43. Shaitān, Devil.
44. dēh, sun.
45. cann, moon.
46. tārā, star.
47. agg, fire.
48. pānī, water,
49. ghar, house.
50. ghōṛā, horse,
51. gā̃, cow.
52. kuttā, dog.
53. bilāl, cat.
54. kukkuṛ, cock.
55. badkī, duck.

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56. khōtā, ass.
57. ũṭh, camel.
58. pakhṇũ, pakhēṛũ, bird.
59. gachṇā, go.
60. khāṇā, eat.
61. bahṇā, sit.
62. achṇā, come.
63. mārnā, beat.
64. khalṇā, stand.
65. marnā, die.
66. dēṇā, give.
67. nasṇā, run,
68. tẽ, up.
69. nēṛē, kõḷ, near.
70. bṇē, down.
71. dūr, far.
72. aggē, before.
73. picchē, behind.
74. kihṛā, kuṇ, who.
75. kē, what.
76. kiẽ, why.
77. tē, and.
78. par, but.
79. jē, if.
80. hẽ, yes.
81. nā, nĕhĩ, no.
82. hāē, hāē, alas.
83. ghōṛ–ā, a horse.
84. „ –ī, a mare.
85. „ –ē, horses.
86. „ –iẽ, mares.
87. dānd, a bull.
88. gẽ, a cow.
89. dānd, bulls.
90. gẽ, cows.
91. kutt, –ā a dog.
92. „ –i, a bitch.
93. „ –ē, dogs.
94. „ –iẽ, bitches.
95. bakr –ā, a he goat.
96. „ –ī, a female goat.
97. „ –ē, goats.
98. har –n, a male deer.
99. „ –ni, a female deer.
100. „ –n, deer.

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1. tuhāṛā nā̃ kai ā? what is your name?
2. is ghōṛē ni kai amr ī? how old is this horse?
3. itthō (or is jāsō) Kashmīr tōkṇī kitnā dūr ā? how far it is from here to Kashmir?
4. tuhāṛē piū nē ghar kitnē puttur ē, how many sons are there in your father's house?
5. mẽ ajj baṛē dūrō ṭurēā ẽ̃, I have walked a long way to-day.
6. mhāṛē cācē nā puttur usnī bhaiṇū nāḷ biāyā hwā, the son of my uncle is married to his sister.
7. ghar bicc ciṭṭō ghōṛē ni kāṭhī thēī, in the house is the saddle of the white horse.
8. usnī kaṇḍhī pur kāṭhī dhar, put the saddle upon his back.
9. mẽ usnē puttrē kī baṛē kōiṛēmārē, I have beaten his son with many stripes.
10. ḍhākē nē sirē pur ōh gā̃ bakrīā̃ carāṇā ā, he is grazing cattle on the top of the hill.
11. ōh ghōṛē nē uppur būṭē nē hēṭh baiṭhā hwā, he is sitting on a horse under that tree.
12. usnā bhrā usnī bhaiṇū nāḷō baṛā ā, his brother is taller than his sister.
13. usnā mul dhaī ruppayyē, the price of that is two rupees and a half.
14. mhāṛā pē us nigṛē gharē bicc rēhṇā ā, my father lives in that small house.
15. ēh rupayyā uskī cāī dē, give this rupee to him.
16. ōh rupayyē usthī cāī ghinn, take those rupees from him.
17. uskī baũh mārau tē bannhaus rassiā̃ nāḷ, beat him well and bind him with ropes.
18. is khūhē biccō pānī kaḍḍhō, draw water from the well.
19. mhāṛē aggē jul, walk before me.
20. kusnāj ātuk tuhāṛē picchē achnā ā, whose boy comes behind you?
21. ēh kus koḷo mullē nā ghindā asẽ, from whom did you buy that?
22. girā̃ nē kusē haṭṭīwāḷē kōḷō, from a shopkeeper of the village.

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PUNCHĪ.

The Punch dialect is connected with Lahndā, though in some points it follows Panjābī. It reminds us also in some words of Kaṣhmīrī. The words for the different points of the compass indicate this compositeness. *Kutub*, north, *dakhun*, south, *caṛhnā*, east, *lēhnā* west. The words *hīnd*, winter, *ālā*, call (noun), *khaṭ*, bed, recal Kaṣhmīrī. *Barēā* is summer. The criminal tribe of the Sāsis use *khāṭ* for bed and *pauṇī* for shoe. In the Punch dialect they are *khaṭ* and *pauṇī*. The inflection in *-ā* of nouns in the plural is also found in Sāsi.

It will be noticed how rare the cerebral ṇ is in Punchī as compared with neighbouring dialects. This may be due to the indirect influence of Kaṣhmīrī. Similarly the cerebral ḷ is uncommon.

Nouns. Masc.

Nouns in -ā	Sing.	Plur.
N. ghōṛ-ā	horse	-ā
G. -ā	nā, nī, nō, nīā	-ēā nā, &c.
D.A. -ā	nū	,,
Loc. -ā	icc (in)	,, &c.
Abl. -ā	thī, tī,	,,
Agent. -ā	nā	,,

So *girā* = bread, food

In consonant	Sing.	Plur.
nauk-ar,	servant	nauk-ar
Obl. -arā		-ā
Ag. -arā		-ā

So also *sann* evening, *phadar*, morning, *akkhur*, walnut.

Pēō, father has *pīū* in the Obl., the plur. is the same as the Sing. *Ādmī*, man, Obl. Sing. *ādmī-ā*, plur. nom. *ādmī*, Obl. *ādmiā*. So *nāṭhī*, guest.

	Sing.	Pl.
Fem. N.	muṇ-ḍī, head,	-ḍiā
Obl.	-ḍiā	-ḍiā
dhī, daughter.	Obl. s. *dhīū*	Plur. N. and Obl. *dhīrā*
bhaiṇ, sister.	Obl *bhaiṇā*	

-ō indicates motion from, *dūrō* from far, *gharō*, from the house.

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PRONOUNS.

	1st.	2nd.	3rd	yō, this.
		Sing.		
N.	mẽ	tũ	ōh	yō
G.	mhāṛā	tūhāṛā	usnā	isnā
D.A.	mẽ	tũ	usnũ	isnũ
Agent.	mẽ	tũ	uni	ini
		Plur.		
N.	as	tus	ōh	ēh
G.	sāhṛā	suāhṛā	unhẽ nā	inhẽ nā
D.A.	asẽ nũ	tusẽ nũ	„ nũ	„ nũ
Ag.	asẽ	tusẽ	unhẽ	inhẽ

Kun, who? Obl. *kus* (*kusnā*, &c., but *kusā kōlũ* 'from whom.')

jo, who Obl. *jis*

Kōī, anyone, „ *kusẽ*.

Kitna? *jitnā*, and *itnā*=how?, how, and so much or many, are regular.

Kĕhṛā, which?, *jĕhṛā*, which, regular.

ADJECTIVES. In -ā, e.g., *mōndā*, ill. Masc. like *ghōṛā*, fem. like *muṇḍī*. Adjectives in a consonant are not declined.

Comparison. No special forms for compar. and superl. *caŋgā*, good, comp. *istī caŋgā*, i.e., better than this. Superl. *sārẽũ tī caŋgā*, better than all.

Adverbs formed as in Panjābī; often adjs. are used as advs., e.g., *chaṛī ēh gal* only this matter.

Suāh, to-morrow, *ajē* still, yet, *jŏŋgtē*, quickly.

VERB.

The auxiliary has a bewildering number of forms; *thēs*, &c., means to exist, to be, and is therefore not an auxiliary.

	1st S.	2nd S.	3rd S.	1st Pl.	2nd Pl.	3rd Pl.
Pres. I am, &c.	thēs	thĩ	thēā (f. thī)	thẽũ	thēā	thaē (f. thīẽ)
	ēs	ī	ā	ẽ	ā	ē
	nā ēs	nā ī	nā (f. nī)	nẽũ (nēaũ)	nēā	nē
	dā ēs	dĩ	dā (f. dī)			dē

dẽũ and dēā for 1 and 2 pl. I have not verified, hence they are omitted in the paradigm.

Past, I was, &c.	asēs	asĩ	asā (f. asī)	asẽũ (asčaũ)	asčā	asē
	nā asēs			nē sčẽ (sčaũ)	nē sčā	nẽ sē
	sēs	sĩ	sā (f. sī)	sčẽ (sčaũ)	sčā	sē

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Conjugation, *Mārnā*, beat.

Pres. I am beating mārnā ēs ī ā mārnē ẽ nēā ẽ
Impf. I was beating „ asēs or sēs; sī, &c., sā, &c., sēaũ sēā sē
Fut. I shall beat mārsẽ mārnau mārsi mārnēaũ marlēā mārlē
Imperat. mār mārā
Past, I beat, &c., agentive form of pronouns with mārēā, which agrees with the object
Pres. Perf. The same form with mārēā ā (pl. mārē ẽ)
Plupf. „ „ mārēā sā (pl. mārē sē)
Participles, Pres. mārnā, Past, mārēā; having beaten, mārī, mārītē
Passive, Pres. I am being beaten, mẽ mārnō nai ēs, tũ mārnō nā ī, ōh mārnō nā
Plur. ăs „ nēẽ, tus „ nēā, ōh mārnō nē
Other tenses are similarly formed.

Gachnā, go.

Pres. Pa. gēnā Pa. gā. Tenses with Pres. Pa. are formed as in mārnā
Past, I went gā asēs gā asī gā asā gē sēẽ gē sēā gē sē
Fut. gēsẽ, &c.

The following verbs shew slight irregularities:

achnā, come pr. p. *ēnā*, pa. p. *āyā*; *dēnā*, give, pr. p. *dinā*, pa. p. *dinā*; *hinnā*, take, pa. p. *hindā*, *karnā*, do, *kītā*; *hōnā*, become, pa. p. *hwā* (f. *hōī*).

Causative verbs are formed as in Panjābi, *e.g.*, from *julnā*, go, walk, *jōlnā*, cause to walk, send, cf. Panj. *ṭurnā*, *ṭōrnā* with the same meaning.

The Prodigal Son.

Hiks ādmīā nē dō puttur thīs, nikkē puttrē nē pīū nũ
One man of two sons were-to-him, little son by father to
ākhēā, abbā mālē nā jēhṛā hissa mẽ ēnā mẽ dē,
was-said, Father property of what part to me comes to me give;
usnē unhẽ biccā māl baṇḍī hindā, thōṛēẽ dihāṛēẽ wicc
by him them in property dividing was-taken, few days in
puttrē sārā māl kaṭṭhā kītā, tē dūr kusā milkhā icc
by-son all property together was-made, and far some country in
gā uṭhi tē us jāē lucpuṇā nē māl sārā
went having-arisen and that place licentiousness with property all
barwād kārī chōṛēs, jis wēlā sārā kharc karī
ruined making was-left-by-him what time. all spending made

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chōṛĕā us mulkhā icc baṛā kāl paii gēā, baūh tāṇg
was left that country in great famine falling went, very straitened

hwā us jāē kusē girāēwālē kōl gacchī rēhā unī usnū
became that place (in) some villager near going stayed by him to-him

apnī bāṛī sūr cārĕājōlĕā. Jĕhṛīā phalīā sūr khāṇē sē ōh
own field (in) pigs to-feed was sent. What husks pigs eating were he

ākhṇā sā inbē nē mē apnā pēṭ ḅharā, tē ōaṇū kōī
saying was them with I own stomach may fill and to him anyone

na sā dīnā, jis wēlā hōsā icc āyā unī dilā icc ākhĕā
not was giving, what time sense in came by him heart in was said

mhāṛē pīū kōl kitrē mazūr rajjītē khādēwālē, mē itthē
my father near how many labourers satisfied eaters (are) I here

bhukkhā marnā ēs, mē uṭhī pīū kōl gēsā tē ōsnū
hungry dying am, I having-arisen father near will-go and to him

gacchī ākhsā ai abbā mē Khudā nā tē tuhāṛā gunāh
having-gone will say O father by-me God of and thy sin

kītā tē tuhāṛā puttur ākhnē jōgā nais rĕhā, Mē apnē
was-done and thy son to say worthy not-am-I remained, me own

mazūrā jĕhā banā, fēr uṭhī pīū apnē kōl gā ōh ajē
labourer like make, then having-arisen father own near went, he still

durē achnā tē pīū nē usnū hērĕā tē usnū tars āyā
from-far coming and father by him-to was-seen and to-him pity came

tē dauṛī usnū galā lāī hindēs, tē
and having-run him-to neck (to) attaching was-taken-by-him and

usnū cam dināēs, pīū naukarē ākhĕā cangē
to him kiss was-given-by-him, by father servants to was-said good

kapṛē khaḍ hinē acchā tē jōṇgtē luāī
clothes taking-out taking come and quickly causing-to-be-attached

chōṛā, tē aṇgli tē chāp tē pairē jōṛā lāī
leave and finger on ring and feet-to pair (of shoes) attaching

chōṛās tē palĕā waihṛā āṇī halāl karā, as
leave to him and kept calf having-brought lawful make, we

khāī khusī karē, mhaṛā yō puttur marī. gā asā,
having-eaten happiness may-make, my this son dead gone was,

dūī wār jīnā hōī gā, kutē hōī gā sā
second time alive becoming went, somewhere becoming gone was,

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phiri labbhĕā, tĕ ōh khusi karn laggō. Usnā baṛā puttur
again was-found, and they happiness to make began. His big son

jimĭ wico sā, jis wēlē apnē gharā kōl aya ōs gānē bajānē tĕ
land in was what time own house near came by-him singing, playing and

naccan nā āwāz bujjhĕā, tĕ naukarā saddī, pucchĕā
dancing of voice was recognised and servant having-called was asked

yō kai dā. Uni ākhĕā tuhāṛā bhrā achīgā tuhāṛē pīū
this what is. By-him was-said thy brother came by-thy father

palĕā nā baihṛā halāl karāyā is gallā ki usnū
kept calf lawful was-caused to-be-made this matter-for that him

caṇgā bhalā labbhĕā; ōh khafō hwā andar nĕhĭ gĕhnau usne
well sound was-found, he angry became in not going by his

pĕō bāhar gacchi mitaunā ēs, uni apnē pīū
father out having gone was-persuaded-by-him, by-him own father (to)

ākhĕā, dikkh mĕ kitnē baras tuhāṛi ṭahl kīti tĕ
was-said, see by-me how-many years thy service was-done and

kadē tuhāṛi ākhkhī mĕ nĕhĭ mōṛi, tū kadē mĕ bakrĕā
ever thy saying by-me not was-turned, by thee ever to me goat

nā bakrōṭā nae dittā mĕ apnĕaū dōstō khāwĕ, tĕ jis
of kid not was-given I own friends (with) may-eat and what

wēlē yō puttur tuhāṛā āyā jis tuhāṛā sārā māl kanjriō
time this son thy came by-whom thy all property harlots

icc barwād kītā, tū palĕā nā baihṛā halāl
in spoiling was-made, by-thee kept calf lawful

karāyā uni ākhĕā puttura tū hamēsh mĕ kōl
was-caused-to-be-made, by him was-said, son thou always me near

dĭ, jĕhṛā kujjh mhāṛā thĕā yō tuhāṛā, tĕ khusi karni
art what something mine exists that thine and happiness to make

tĕ khush hōnā cauhni si, yō tuhāṛā bhrā mari gā asā,
and happy to be desirable was this thy brother dead gone was,

dūi wār jīnā hōi gā, kutē hōigā sā phiri
second time alive becoming-went, somewhere becoming gone was again

labbhĕā.
was found.

Story.

Sāhṛē milkhā icc aprāji si, tĕ māliā kōl na sā, tĕ hika
Our country in self-rule was and property-tax any not was and one

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rājā caṛhĕā laṛāī laggī, jimīdārē lōkē nīē muṇḍiē kappaṇ
king came up, war was-attached farmer people of heads to cut

hoīē, jō sipāhī muṇḍī kappī hinnē usnū panj rupayyē rājā
became, what soldier head cutting may-take to him five rupees king

bakhsis dē tĕ muṇḍī āp hinnē, jad baūh kappaṇ hōīē
reward may-give and head himself may-take, when many cutting became

cār rupayyē dinē laggā, fēr trai, fēr dō, hikk rupayyā, tĕ
four rupees to give began then three, then two, one rupee and

chēkuṛ aṭṭh ānē, jad aṭṭh ānē fī laggī puttur
finally eight annas, when eight annas each was-attached the son

mukarīēs, ki mulkh ujaṛĕā, rĕhā kōī na, is
refused-to-him that country wasted is, remained any-one not, this

mulkhā bicc bassī kun, tĕ triē sakhsē nīē khallē nikhtiē,
country in will-live who? and three men of skins were skinned

tĕ bhūhē kannē bharīē tĕ bhējī dīnīē rājē kōl, tĕ puttrē
and straw with were-filled and sending were given king near and by son

ākhĕā inhē lōkē nū mārīē nau, iuhē mulkhā icc basau, tĕ
was-said these people to kill not them country in cause-to-dwell and

mālīā hinnau, mālīā mukarrar kītā gā.
property-tax take, property-tax appointing was-made.

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Punchhi.

1. hĕkk, one.
2. dō, two.
3. trai, three.
4. cār, four.
5. panj, five.
6. chē, six.
7. satt, seven.
8. aṭṭh, eight.
9. nau, nine.
10. das, ten
11. wih, twenty.
12. das tē dō wihā, fifty.
13. panjwihā, hundred.
14. hatth, hand.
15. pair, foot.
16. nakh, nose.
17. akkh, eye.
18. mūh, mouth.
19. dand, tooth.
20. kŏnn, ear.
21. bāl, hair.
22. sir, head.
23. jīb, tongue.
24. pēṭ, belly.
25. lakk, lower back, kōṇḍ, upper back.
26. lōhā, iron.
27. saunau, gold.
28. cāndī, silver.
29. pēō, abbā, father.
30. mā, mother.
31. bhrā, brother.
32. bhēn, sister.
33. mard, man.
34. kuṛī, woman.
35. janauṇī, wife.
36. jaṇgut, boy, kuṛī, girl.
37. puttur, son.
38. dhī, daughter.
39. ghulām, slave.
40. jimīdār, cultivator.
41. guāl, shepherd.
42. Rabb, &c., God.
43. Shaitaun, Devil.
44. dīū, sun.
45. cann, moon.
46. tārā, star.
47. agg, fire.
48. pauṇī, water.
49. ghar, kōṭhā, house.
50. ghōṛā, horse.
51. gaiv, cow.
52. kuttā, dog.
53. billā, cat.
54. kukkuṛ, cock.
55. badk, duck.
56. khōtā, ass.
57. ūṭh, camel.
58. pakhrū, bird.
59. gacchnā, go.
60. khānā, eat.
61. bēhnā, sit.
62. acchnā, come.
63. mārnā, beat.
64. uḍnā, stand.
65. marnā, die.
66. dēnā, give.
67. nasnā, dauṛnā, run.
68. tōā, up.
69. kōḷ, nēṛā, near.
70. bṛē pun, down.
71. dūr, far.

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72. aggē, before.
73. picchē, behind.
74. kuṇ, who.
75. kai, what.
76. kiṧ, why.
77. tē, and.
78. but.
79. if.
80. auhaṧ, yes.
81. nĕhṧ, no.
82. hāē hāē, alas.
83. ghōṛ –ā, a horse.
84. –i, a mare.
85. –ē, horses.
86. –iṧ, mares.
87. dānd, a bull.
88. gaiv, a cow.
89. dānd, bulls.
90. gavṧ, cows.
91. kutt –ā, a dog.
92. –i, a bitch.
93. –ē, dogs.
94. –iṧ, bitches.
95. bakṛ –ā, a he goat.
96. –i, a female goat.
97. –ē, goats.
98. haṛ –n, a male deer.
99. –ṇi, a female deer.
100. –n, deer.

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1. tuhāṛā kai naũ dā? what is your name?
2. is ghōṛē di kitrī umr di? how old is this horse?
3. is jāī hōī Kaaẖmir kitnē kōt di? how far is it from here to Kashmir?
4. tuhāṛē pēũ dē ghar ḳitrē puttur hain? how many sons are there in your father's house?
5. ajj dūr julēā ēs, I have walked a long way to-day.
6. mhāṛē cācē nā puttur isnī bhēn bīāī nis, the son of my uncle is married to his sister.
7. ciṭṭē ghōṛē nī kāṭhī gharā icc, in the house is the saddle of the white horse.
8. ghōṛē ar kāṭhī bā, put the saddle upon his back.
9. mẽ usnē puttrē nũ phāṭẽ nē mārēā, I have beaten his son with many stripes.
10. ōh uppurē nakkē uppur mālā cārnā ā, he is grazing cattle on the top of the hill.
11. būṭē hēṭh ghōṛē ar caṛhēā nā, he is sitting on a horse under that tree.
12. usnā bhrā usnī bhainū thī baṛā, his brother is taller than his sister.
13. isnā mul ḍhāī rupayyē, the price of that is two rupees and a half.
14. mhāṛā pēō us nikkē gharā icc rēhnā, my father lives in that small house.
15. yō rupayyā usnũ dē (pl. dēā), give this rupee to him.
16. us kōḷō ē rupayyē hin, take those rupees from him.
17. usnũ baũh mārī tē rassīẽ nē bannhīs, beat him well and bind him with ropes.
18. khūhē iccā pauṇī khaḍḍh, draw water from the well.
19. mē aggē jul, walk before me.
20. kusnā jaṇgut tũ picchē picchē julnā ā? whose boy comes behind you?
21. kusā kōḷũ mullī hindā? from whom did you buy that?
22. giraũ nā kusē haṭṭīwāḷē kōḷũ hindā, from a shopkeeper of the village.

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PĀḌARĪ.

Pāḍarī is an extremely interesting dialect, spoken in Pāḍar, five or six marches east of Kiṣẖṭawār, on the banks of the Cināb. In some striking particulars it resembles Paŋgwālī, which is spoken in Pāŋgī, in the north of Camba State. In the list which follows words which have a marked resemblance to corresponding Paŋgwālī words are asterisked. The number of such words might of course have been indefinitely extended, but those noted are chiefly (though not wholly) those which resemble words used in Pāŋgī, while at the same time differing from the words of other neighbouring dialects.

Nouns.		*Sing.*	*Plur.*
N.	bāb,	father	bāb
G.	bab–ar		bab–au kar
D.	–as		–au
Ab.	–al		–au kŏl

So also *mōhaṇ*, man, *badhēl*, ox.

Nouns in *-a* take *-ĕ* in the N. pl. *ghōṛă* horse, *ghōṛă*; *bakra*, goat, *bakrĕ*; *kŭtar*, dog, fem. *kutŏr*, bitch, *kŭtar* dogs.

Fem. Nouns.

Kū-ī, girl, daughter, Sing. *-yar -yas -yal*
Plur. *kūī*, *ku-yau kar -yau -yau kŏl.*

gā, cow, has N. pl. gōī.

Pronouns.	*Sing.*			*Plur.*		
	1st	2nd	3rd	1st	2nd	3rd
N.	aũ	tū	sĕ	as	tus	tāhṇ*
G.	miōṇ*	tiōṇ*	tasar	hiṇ	tuṇ	ĕŋkar

Kāhṇ, who ?, *kī*, what ?

Adjectives. *kharā*, good, has *kharī*, in the fem., but I did not notice any inflection for number or case.

Comparison, no special forms. *kharā*, goŏd, —*tsar kharā*, better than—, *Sabni kŏl kharā*, better than all, best.

Verbs. Auxiliary Pres. I am, &c., hau* han* han* hin* hin* hin*
(f. hin*)
Past, I was thē*, all through f. thī*.

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Pāḍarī.

1. yikk, one.
2. * dōl, two.
3. * tlāš, three.
4. tsōr, four.
5. pānz, five.
6. tsběb, six.
7. satt, seven.
8. aṭṭh, eight.
9. nau, nine.
10. * daṣh, ten.
11. bīh, twenty.
12. panjāh, fifty.
13. sau, hundred.
14. hat, hand.
15. khur, foot.
16. nakk, nose.
17. * ṭir, eye.
18. tŏtar, mouth.
19. dand, tooth.
20. kann, ear.
21. rŏṭ, hair.
22. * magir, head.
23. zibh, tongue.
24. pĕṭ, belly.
25. pyiṭṭh, back.
26. lŏh, iron.
27. sŏnna, gold.
28. cāndī, silver.
29. bāb, father.
30. yīj, mother.
31. bhāi, brother.
32. bhōṇ, sister.
33. mōhaṇ, man.
34. ghiōṇ, woman.
35. * zō[il]l, wife.
36. * kuā, child
37. * kuā, son.
38. * kūī, daughter.
39. kām[š], slave.
40. jim[a]dār, cultivator.
41. guāl, shepherd.
42. Nārān, God.
43. Haṛmān, Devil.
44. dīus, sun.
45. tsanĕṛ, moon.
46. tār[š], star.
47. āg, fire.
48. paaiṇ[yi], water.
49. * gīh, house.
50. ghōṛ[š], horse.
51. gā, cow.
52. * kutar, dog.
53. bilai, cat.
54. kukaṛ, cock.
55. āṛ, duck.
56. aas.
57. camel.
58. pŏkhur, bird.
59. gān[š], go.
60. khān[š], eat.
61. biṣhnṣ, sit.
62. ān[š], come.
63. kuṭṇ[a], beat.
64. * khaṛ bhōn[a], stand.
65. marn[š], die.
66. diun[š], give.
67. ḍauṛ diun[š], run.
68. bahyuṛ[š], up.
69. nēṛī, near.
70. wōndī, down.
71. dūr, far.
72. * agar, before.

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73. pō^{l}itr, behind.
74. kāhṇ, who.
75. kī, what.
76. * kyas, why.
77. tĕ, and.
78. tĕ, but.
79. agar, if.
80. ĕ, yes.
81. nĕhĭ, no.
82. hai hai, alas.
83. ghō -ṛ^{k}, a horse.
84. -ṛi, a mare.
85. -ṛĕ, horses.
86. -ri, mares.
87. badhēl, a bull.
88. gā, a cow.
89. badhēl, bulls.
90. gōi, cows.
91. kutar, a dog.
92. kutōr, a bitch.
93. kutar, dogs.
94. kutōr, bitches.
95. bak -ra, a he goat.
96. -ar^{i}, a female goat.
97. -rĕ, goats.
98. a male, deer.
99. a female deer.
100. deer.

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SIRĀJĪ.

Sirājī is spoken in the country north of the Cināb between Rāmban and Bhart on the way to Kishṭawār. Its headquarters may be said to be the large village of Ḍōḍā, three marches S.W. of Kishṭawār. Its features are what its position would lead us to suspect. On the North it gives way to Kashmīrī, on the West to Rambanī, on the N.E. to Kishṭawārī, and on the S. and S.W. to Bhadarwāhī and the Camba dialects. Its general framework is like the Panjābī group of languages, which, especially the Camba section, it resembles, but it has many points of agreement with Kashmīrī. In its fondness for a masc. s. in -ō and pl. in -ā, a likeness to Gujurī will be traced.

Nouns.	Sing.	Plur.
N. bāb,	father	bab
G. babba	ṇō (f. ṇī pl. m. ṇā p. f. ṇī)	babbā̃, &c.
D. babbō		,,
Loc. ,,	mā̃	,,
Ab. ,,	atha (hatha)	,,
Ag. babbā̃		,,

Far commoner than the gen. in -ṇō is that in *-tō*.

		Plur.
	ghar, house	ghar
G.	ghar–ō tō	gharā̃, &c.
D.	–ō	,,
L.	–ō mā̃	,,
Ab.	–ō atha	,,
Ag.	–ā̃	,,

so are declined nearly all masc. nouns ending in a consonant.

Mahṇō is thus declined:

Mahṇō man	Plur. mahṇa
Abl. mahṇwā̃	mahṇā̃

Shuṇā́, dog (with an accented -ā́) has the same in the plural.

Ghōṛ –ō horse obl. –ā̃ plur –ā obl. –ā̃.

Feminine Nouns.	Pl.
baig–ī land, field	–īā̃
Ab. –īā̃	–,,

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Dhī, daughter, however, takes *dhiē* in N. pl., so *ghōṛī*, mare, has *ghōṛiē*. *Shuṇčī*, bitch, has *shunčiā*.

Ending in a Consonant.

Zanān woman Ob. zanāni Pl. zanānĭ

So *bēhṇ* or *baihṇ*, sister.

Gōrū, cow, has *gōrū* in the plur.

PRONOUNS.

	1st	2nd	3rd	yō, this
		Sing.		
N.	aũ	tũ	su	yō
G.	miṇō	tiṇō	tēstō	yēstō
D.	mī	ti	tē	yē
Ag.	mĭ	tĭ	tĕṇi	yĕṇi
		Plur.		
N.	ah	tuh	tiṇē	yō
G.	āhmō	tuhmō	tiṇā tō	yiṇā tō
Ag.	asē	tusē	tĕṇē	yĕṇē

Zō who (rel.) Ag. *zĕṇi* pl. *ziṇā*
Kam who? G. *kuh tō*
Kĕ any one Ob. *kĕtsi*

ADJECTIVES are usually declined like nouns of the same form, but those ending in a consonant are not declined. Thus *juānmatō*, good, *atsaygmatō*, bad, *mīṇō*, my, *chittō*, white, are declined like *ghōṛō*, and their feminines *juānmatī*, &c., like *ghōṛī*.

Comparison. There is no form for comp. and superl. The ideas are expressed as follows: *ukṛō*, high,—*athā ukṛō*, higher than,—*sabbaṣ athā ukṛō*, higher than all, *i.e.*, highest.

ADVERBS, *hī*, yesterday, *az*, to-day, *kālē*, to-morrow, *shaṛā* (zh not zh) to-morrow early
itthē, here *titthē*, there.
zabla, when, *tyĕbla*, then, *kara*, when? *huṇi*, now.
lūẓha, quickly.

VERBS.

Auxiliary.

Pres. I am, &c. chi (s) chi (s) chu (f. chi) cha (s) chath cha
Past. I was but–ō (s) –ē (s) –ō (f.–i) –a (s) –ath –ă

In some places chis, chas, butēs, butas are used instead of chi, &c.

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Conjugation of *mārnō*, beat.

Aor. or Cond. mār–ā̃ (or -amī) –ēs –ī –as (or amatā) –ath –ĕntı̄.

Fut. –ālō –ēlō –ēlō –ămalā –athalā –ēnthalā

Imperat. mār māra.

Pres. mār or mārā̃ with chi chi chu cha chath cha

Impf. mārā̃ tō mār–ā tō –ā tō –ātā –ātath –ata (or *mārā̃* instead of *mārā* throughout), this *tō*, *tō*, &c., is the second syllable of *butō*, above.

Cond. Past. Aor. with *butō*, *aũ māramī butō*, I would have beaten.

Past. I beat. Agentive form of pronoun with *mārū* (*mārūō*).

Participles. Pres. *mārā̃*, having beaten, *mārīta*.

Passive, *mārī* with the various tenses of *gisṇō*, go: thus, *aũ mārī gālō*, I shall be beaten, *su* or *ōh mārī gō rō*, he had been beaten.

Gisṇō, go.

Future	gālō	gēlō	gēilō	gāmalā	gāthalā	gainthalā
Pres.	gā̃	chi, &c.	Impf.	gā̃	tō, &c.	
Past.	gēs	gēs	gō	gā	gāth	gā
Plupf.	gō–rō	–rō	–rō	–rā	–răth	–rā

Jaiṇō, (*jēṇō*) come.

Fut.	jālō	jēlō	jēlō	jāmalā	jĕthalā	jinthalā
Pres.	jā̃	chi, &c.	Impf.	jā̃	tō, &c.	
Past.	āwō	āwō	āō (āwō)	āwā	āwath	āwā
Plupf.	ū	–rō	–rō	–rō	–rā	–răth –rā.

Bhōṇō, become, pr. p. bhōā̃, pa. p. bhōītā.

Past bhūō, like butō.

Dēṇō, give, pr. p. dā̃, pa. p. dittō.

In the following specimens the pronominal suffixes will be noticed chiefly as expressing the agent, e.g., *kĕrŭčṇī*, *usārīlēṇī*, *zabūčṇī*, *lāwčṇī*, *shuṇučṇī*, *shadučṇi*, for he did, wasted, sent, attached, heard, called. *dittīāṇī* occurs agreeing with a fem. obj., something fem. was given by him. *kĕoryĕm*, I did. *kĕuričm*, I did (with fem. object), *dittuit*, thou gavest. In *bhējusčṇī* two suffixes are found *–s–* being for the object, and *ṇ* for the agent; he sent him, *usnē* (*–čṇī*) *uskō* (*s*) *bhējā*. *Thā* and *sā* will be found as direct and indirect obj., sing.

The Prodigal Son.

Ēkī māhṇuō tā dūī puttur butā nikkā maṭṭhā nĕ babbō zabuō
One man of two sons were, little boy by father to was said

Babbō tiṇō māla tō hissō zō mi jā̃ chu su mi dō,
Father thy property of part which to me coming is that to me give,

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apṇō māl tĕṇi baṇṭi dittō, thōṛā dinā ṇē mā nikkō puttrē
own property by-him dividing was given, few days of in by-little son

sab jamē kĕri lṍ , dūr mulkhō safar kĕrūĕṇi
all together making was-taken far country to journey was-made-by-him,

titthē tĕṇi māl apṇō uzāṛi lēṇi, zabla māl
then by-him property own wasting was-taken-by-him when property

apṇō uzāṛi lēṇi tē mulkhō mā kāl baṛō paiā
own wasting was-taken-by-him that country in famine great falling

gō tĕ sŭ baṛō taṇg bhōī gō, tē mulkhō tē ĕkki
went and he very straitened becoming went that country of one

rahṇēbālē laba gēs tĕṇi apṇiā baigiā mā sūr ṭsārnē
dweller near went-to-him by-him own field in swine to graze

bhējusĕṇi, ziṇā phaliā sūr khā tā sŭ maṇē
was-sent-to-him-by-him, what husks swine eating were, he heart

mā karā tō aŭ apṇō pēṭ bharā tē kē dā tō
in making was I own stomach may fill, to-him any one giving was

nā. Zabla hōshō mā āō tyĕbla zabūĕṇi mēṇē babbā tē
not. When sense in came then was-said-by-him my father of

mazūr kita rajji rōṭi khā chi, aŭ itthē bucchā
labourers how many being satisfied bread eating are, I here hungry

marā chi, aŭ apṇē babbō kaṇē uṭhīta calē gālō, zabālō hē
dying am I own father near having-arisen going will go will say O

Babbā Khudāyō tō tĕ tiṇō gunāh kĕōryĕm, yā gall caṇgi
Father God of and thy sin done-was-by-me this matter good

nĕhī lōk zabĕnth tiṇō puttur chu, apṇō mazūr mī baṇāwā,
not people may-say thy son is, own labourer me make.

aŭ apṇē babbō kaṇē uṭhīta āō su dūr butō su babbē
he own father near having-arisen came he far was him by-father

hērūō, tĕ tē rĕhm āō phirī dauṛita gō tĕ galē
was seen and to him pity came again running went and neck

sāthi lāwĕṇi tĕ shuṇḍiā dittiāṇi, puttrē tē
with-was-attached-by-him and kisses were-given-by-him, by-son to-him

zabūē hē Babbā Khudāyō tō tĕ tiṇō gunāh kĕōryĕm
was-said O Father God of and thy sin was-done-by-me

yā gall caṇgi nĕhī lōk zabĕnth tiṇō puttur chu, Babbē
this matter good not people may-say thy son is By Father

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naukarā ṇē zabūō sabbaṇō atha ţalla caŋga lūshă ārō, tō
servants to was said all than clothes good quickly bring him

puṛ lāwa, tō hatthō chāp lāwa thū, pērā ṇē jōṛō lāwa thū,
on attach and hand-on ring attach to-him, feet with pair attach to him

palurō batsuṛō ārita phaţţa thū āh khāmū tō khushī
kept calf having brought kill it we may-eat and happiness

karāmū, yō mēṇō puttur marī gō rō, tō huṇī uţhūō rāzi
may make this my son dead gone was and now arose well

bhōĪta, ghadza gō rō huṇī mēlī gō, tiṇō khushī karnō
having-become, lost gone was now found went, they happiness to make

lagūā tōtō baḍḍō puttur baigiā mā butō, zabla gharō nēṛō āwō tyĕbla
began his big son field in was when house near came then

bājē tō tē natsnō to bār shuṇūĕṇī, ĕkkī apṇō
instrument of and dancing of noise was-heard-by-him one own

māhṇō shadūĕṇī su putsūĕṇī yō kut chu, tĕṇī
man was-called-by-him him was-asked-by-him this what is, by him

zabūō tiṇō brhā āō tiṇō babbō batsuṛō palurō
was-said thy brother came by-thy father calf kept

halāl kĕrāwĕṇī yā gallā caŋgā
lawful was-caused-to-be-made-by-him this matter-for well

ladūĕṇī, su rōshō bhūō antar na gāhṇō cācō, babb
he-was-found-by-him he in-a-huff became in not to go wished father

tōtō bēlhr gō su patiāṇō lagūō, tĕṇī apṇō babbō
his out went him to persuade began by-him own father-to

jiwāb dittō mī kitō barīō tēṇī khidmat kēūriĕm
answer was-given by-me how-many years thy service was-done-by-me

tiṇō ākhō kadō na mī mōṛū kadō bakrō tō bacoō mō
thy saying ever not by-me was-turned, ever goat of little-one me

kāṇ na dittūit aū apṇō dōstā ṇō sāthī khushī
for not was-given-by-thee I own friends of with happiness

kĕrāmutu, zabla tiṇō puttur ūrō zēṇī tiṇō māl kanjrīō
may make, when thy son came by-whom thy property harlots

ṇī hath-a udzāṛūĕṇī tō tōtō khātir palurō batsuṛō
with wasted-was-by-him, and his sake kept calf

phaţţ bāū tĕṇī tō zabūō puttrā tū sadā mō sāthī
killed was, by him to him was-said Son thou always me with

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chi zō kĭ mīṇō chu sō tiṇō chu, par khuṣhī kĕrnī
art what anything mine is that thine is but happiness to make
khuṣh bhōṇō caṇgī gal butī, tiṇō yō brhā marī gō
happy to-become good matter was thy this brother dead gone
rō tē huṇī uṭhūō rāzī bhōĭta, ghadza gō rō huṇī
was and now arose well having-become lost gone was now
mēlī gō.
being-found went.

EXTRACTS.

Rātī icch pōuō kukkṛīā khiāṇī phirī baḍḍō nuksān
At night bear fell hens to eat then great harm
kĕrūĕṇī padrō mā, lō bhūī tē ŏtrēī phirī ṭētē
was-done-by-him level in, light became and early again his
magar bhūā dāsh māhṇā, khurīē calē gā sū, dūr gā
after became ten men track going went to-him, far went
su tē zāṛō mā suttōrō butō, titthē khāṇē khāṇ pouō, titthē
to-him and den in asleep was there food to eat fell there
phirī bundūkī dittīā sū, na lagīā phirī naṣhī
again guns were given to-him, not were-attached, then running
gō tila hatha gharē calē āwā, dōkē dī lōkē
went, then from house to coming came, second day by people
mārā. Parū tī gal chi.
was killed. Last-year of matter is.

Tahsīldārē tī ciṭṭhī jā chi. Mazūr ḍērē bāpat
Tahsildar of letter coming is. Labourers dwelling about
ārnā, bakrō, khaṭ, bhāṇḍā, kukkuṛ ārnā, ḍērō
to bring, goat, beds, vessels, cocks, to bring, dwelling
laṇghēīta gharē jēṇō, itthē mā kĭh kasūr bbēī
having-passed-on house-to to-come, there in any fault may-become
ta zĕrīmānō dēṇō chip. Aū hāzir bhūā.
then fine to-give is. I present became.

Maī tō ghiwāṇō dūī cilkī, waddḷē bī nikkīē duddh
Buffalo of tax two ten-annas big also little milk
cumṇēwālī bī ẏō āhī puṛ zulm chu. Ṣhōū bhĕḍā bakrī aṣhē
drinker also, this us on violence is. 100 sheep goats six

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rupaÿya tsōur āna gābcarāi. Itthē mẽ bēūrō yō bùtō
rupees four annas grass-feeding. Here in kid which was

ik sāla māp butā, as ghiṇi lēṇ lagūā, tē
one-year-old free were to-day taking to take they-have-begun and

as gōrū gaṇẽ cha, ghar zē baṇāwa cha, illā tō mul
to-day cows counting are, house if making are it of price

ghinẽ chan, diārā tō hukm na chu kaṭṇō tō, zō hōrī lakṛi
taking are, deodar of order not is cutting of, what other wood

chlā baḍṇō na dẽ cha.
is to-cut not giving are.

(*Note.*—The *ḍērō* referred to above is the annual procession from Jammū to Sri Nagar and back of the Inner Palace or Mahārāja's Ladies and their escort).

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Sirājī.

1. ikk, one.
2. dūī, two.
3. trēī, three.
4. tsōur, four.
5. pānts, five.
6. shăh, six.
7. satt, seven.
8. aṭṭh, eight.
9. nau, nine.
10. das, ten.
11. bīh, twenty.
12. panzā, fifty.
13. shōu, hundred.
14. hatth, hand.
15. khur, foot.
16. nakk, nose.
17. acchī, eye.
18. mũh, mouth.
19. dant, tooth.
20. kann, ear.
21. kē, hair.
22. ruṭ, head.
23. jib, tongue.
24. iḍḍ, belly.
25. piṭṭh, back.
26. lōhā, iron.
27. sŏnnā, gold.
28. cāndī, ruppā, silver.
29. bab, father.
30. ī, mother.
31. brhā, brother.
32. bahiṇ, sister.
33. māhṇũ, man.
34. zanān, woman.
35. zanān, wife.
36. maṭṭhō, child.
37. maṭṭhō, son.
38. dhī, daughter.
39. kāmō, slave.
40. jīmīdār, cultivator.
41. guāl, shepherd.
42. Paṇmēsar, God.
43. Shatān, Devil.
44. dīs, sun.
45. cann, moon.
46. tāra, star.
47. agg, fire.
48. pāṇī, water.
49. ghar, house.
50. ghōṛō, horse.
51. gōrū, cow.
52. shuṇā, dog.
53. bilāṛ, cat.
54. kukkuṛ, cock.
55. batkī, duck.
56. khar, ass.
57. ũṭ, camel.
58. pōtō, bird.
59. gisṇō, go.
60. khāṇō, eat.
61. mishṇō, sit.
62. jaiṇō, come.
63. mārnō, beat.
64. khāṛōṇō, stand.
65. marnō, die.
66. dēṇō, give.
67. dauṛṇō, run.
68. khaṛō, up.
69. nēṛō, near.
70. uṛō, down.
71. dūr, far.
72. agar, before.

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73. pat, behind.
74. kam, who.
75. kī, what.
76. kī, why.
77. tĕ, and.
78. but.
79. zō, if.
80. ĕ, yes.
81. nēhī, no.
82. hai, alas.
83. ghōṛ –ō, a horse.
84. –ī, a mare.
85. –ā, horses.
86. –īē, mares.
87. dānt, a bulls.
88. gōrū, a cow.
89. dānt, bull.
90. gōrū, cows.
91. s̲huṇ –ā, a dog.
92. –ĕī, a bitch.
93. –ā, dogs.
94. –ĕīā, bitches.
95. chēṛō, a he goat.
96. bakrī, a female goat.
97. chēṛā, goats.
98. harn –ō, a male deer.
99. –ī, a female deer.
100. –ā, deer.

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1. tiṇō nam kut chu? what is your name?
2. yē ghōṛē thi ummar kittī chi? how old is this horse?
3. ĕllāh athā Kashmirā tā kittō dūr chu? how far is it from here to Kashmir?
4. tiṇē babbŏ tē gharō mā puttur kita cha? how many sons are there in your father's house?
5. ajj aū baṛā dūr āwē, I have walked a long way to-day.
6. mēṇē tsatsē tō puttur tēti bēhṇī sāthī biāō rō chu, the son of my uncle is married to his sister.
7. gharō mā chittē ghōṛē ti kāṭhī chī, in the house is the saddle of the white horse.
8. kāṭhī piṭṭhī puṛ kasī laththō, put the saddle upon his back.
9. tētē puttrē mē matē kōṛṛē mārū ā, I have beaten his son with many stripes.
10. pahāṛō tē shirē gōrū bakriā tsārā chu, he is grazing cattle on the top of the hill.
11. ghōṛē bēī buṭṭō tal bishru chu, he is sitting on a horse under that tree.
12. tētō brhā bēhṇi athā baḍḍō chu, his brother is taller than his sister.
13. yētō mul ḍhāī rupayyō chu, the price of that is two rupees and a half.
14. mēṇō babb yē nikkē gharō rahā chu, my father lives in that small house.
15. yō rupayyā tā dē lē, give this rupee to him.
16. yō rupayyā tiṇ ghiṇī jĕ, take those rupees from him.
17. mast mārŏ thū tē radzū sāthi bandhī thū, beat him well and bind him with ropes.
18. khūhō mā pāṇī ghiṇī jĕ, draw water from the well.
19. mē ārī ārī cal, walk before me.
20. kāhtō maṭṭhō ti patā jā chu? whose boy comes behind you?
21. yō kāh athā mul āwath, from whom did you buy that?
22. grāmō kētsiā haṭiābāliā atha, from a shopkeeper of the village.

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RĀMBANĪ.

Rāmbanī is, like Pŏgulī which it closely resembles, connected with Kaṣhmīrī; it is however further away from Kaṣhmīrī than Pŏgulī is. This is evident from its vocabulary, also from various points in its grammar, such as the formation of the Passive voice by means of the verb *go* instead of the verb *come*, and the greater use of compound verbs; it is still more noticeable when we consider the pronunciation. Rāmbanī has very largely a Panjābī pronunciation, Pŏgulī is pronounced like Kaṣhmīrī—thus for example *ghŏṛ*^{ă} would be differently pronounced in the two.

Nouns.

	Sing.	Plur.
N.	bābb, father	bābb
G.	babb–a suṇ (f. saṇĭ, pl. saṇă, saṇyĭ)	babb–aṇ suṇ, &c.
D.	–a	–aṇ
Ab.	–a thī	–aṇ thī

māhṇ-ō, man, obl. s. –ă n. pl. –ă obl. pl. –aṇ

So also *ghŏṛ*^{ă}, horse, *lōk* or *lōk*^{ă}, boy

Shuṇā, dog and *tsirṛă*, goat do not change for the nom. pl.

Fem. Nouns.

	Sing.	Plur.
N.	kuṛhi, daughter	kuṛh-iă
G.	kuṛ-hī saṇ (saṇī, saṇă, saṇyĭ)	–iaṇ, &c.
D.A.	–hī	–iaṇ

So *ghŏṛi*, mare

Zanānā, woman takes *zanānĭ* in the plur.

Shuṇēī, bitch does not change for the nom. pl.

bahiṇ, sister has obl. *bahiṇă*.

The short vowels at the end of words are very indistinctly pronounced, and as Rāmbanī is never written it is often extremely hard to tell which short vowel is being used, or whether what seems like a short vowel is really one, or is merely the necessary emission of breath after a consonant.

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PRONOUNS.

	Sing.			Plur.		
	1st	2nd	3rd	1st	2nd	3rd
N.	aũ	tu	su	N. as	tus	tiṇ
G.	miṇ̆	tiṇ̆	tĕs-aũ (f. ĕĩ)			
D.	mi	ti	tĕs	G. as-aũ (f. ĕĩ)	tus-aũ (f. ĕĩ)	tiṇ-au (f.-ĕĩ)
Ag.	mi	ti	tiṇ	Ag. asaĩ	tusaĩ	tiṇĕi

tĕsaũ makes *tĕswĕ* in the oblique and others in *-aũ* are similarly inflected.

kitŏ, how much or many? fem. *kitĩ*, plur. *kită*.

kam, who? G. *kasaũ*. *Yũ* = this.

ADJECTIVES are declined chiefly like nouns, thus *caygō*, good, is like *māhṇō*, and its fem. *caygī* is like *kuṛhī*.

Comparison is expressed by the positive form with *thã̄*,—*thã̄ caygō*, = better than—, *sabḅaṇ thã̄ caygō*, better than all, *i.e.*, best.

VERBS.

Auxiliary Pres. I am &c. chus chus chu chasam chath chi

Past āt-us -us -ū -asam -ath -ā

Mārnu, beat pr. p. mār or mārã̄, pa. p. mārtumut

Aor. or Fut. mār-ã̄ -as -ĭ -am -ath -tĭ

Pres. mār or mārã̄ with auxil. pres. chus, &c.

Impf. „ „ „ „ „ past ātus, &c.

Past Agentive form of pronouns with *mārtu*

Pres. Perf. „ „ „ „ „ *mārtumut chu*.

Plupf. „ „ „ „ „ *mārtumut ātũ*.

Passive. *mārī*, with various parts of *gatshnu*, go. Thus *aũ mārī gatsh chus*, I am being beaten, *aũ mārī gatshã̄* or *gĕũs*, I shall be or was beaten.

Gatshnu go, pr. p. gatsh or gatshã̄, pa. p. gōmut

Aor. or Fut. Pres. Impf. regular like *mārnu*

Past. gĕũs gĕũs gĕũ gōăsam gĕŭth gōă

Pres. Perf. and Plupf. *gōmut* with pres. auxil. *chus*, &c., and past aux. *ātũs*, &c., respectively.

ĕṇ̆ũ, come, pr. p. *ă*, *rahṇu*, remain, pr. p. *răh*.

Rāmbanī has compound verbs after the Panjabī and not the Kashmīrī model, *e.g.*, *ghinī laiṇu*, take outright, Urdū *lē lēnā*.

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Rāmbani.

1. ik, one.
2. dĭh, two.
3. cēī, three.
4. tsaur, four.
5. pants, five.
6. ṣhĕ, six.
7. satt, seven.
8. aṭh, eight.
9. nau, nine.
10. das, ten.
11. bīh, twenty.
12. panzāh, fifty.
13. ṣhau, hundred.
14. hatth, hand.
15. khur, foot.
16. nakk, nose.
17. acch, eye.
18. mūĭ, mouth.
19. dant, tooth.
20. kann, ear.
21. kēṣh, hair.
22. ruṭ, head.
23. zibh, tongue.
24. pēṭ, belly.
25. piṭṭh, back.
26. lōhā, iron.
27. sōnŭ, gold.
28. cāndī, silver.
29. babb, father.
30. ammā, mother.
31. brhā, brother.
32. bahiṇ, sister.
33. mahṇ, man.
34. zanāu^{s}, woman.
35. zanāu^{s}, wife.
36. lōk, child.
37. lōk, son.
38. kuṛhī, daughter.
39. kām^{ŭ}, slave.
40. zamindār, cultivator.
41. ġuāl, shepherd.
42. Paṇmēsar, God.
43. Ṣhatān, Devil.
44. dūs, sun.
45. tsanni, moon.
46. tār^{ŭ}, star.
47. agg, fire.
48. pāṇĭ, water.
49. ghar, house.
50. ghōṛ^{ŭ}, horse.
51. gau, cow.
52. ṣhuṇā, dog.
53. bilāṛ, cat.
54. kukkuṛ, cock.
55. batkī, duck.
56. khōt^{ŭ}, ass.
57. ūṭ, camel.
58. pakhrū, bird.
59. gatshnu, go.
60. khāṇu, eat.
61. bimṇu, sit.
62. ēṇu, come.
63. mārnu, beat.
64. khaṛōnu, stand.
65. marnu, die.
66. dēṇu, give.
67. dauṛnu, run.
68. ubhu, up.
69. nēṛē, near.
70. khalō, down.
71. dūr, far.
72. agar, before.

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73. pat, behind.
74. kam, who.
75. kut, what.
76. kī, kizug, why.
77. tĕ, and.
78. par, but.
79. zēkar, if.
80. ā̆, yes.
81. na, no.
82. haī hē, alas.
83. ghō -ɾ^{k}, a horse.
84. -rī, a mare.
85. -rā̆, horses.
86. -rīā̆, mares.
87. dānt, a bull.
88. gau, a cow.
89. dānt, bulls.
90. gawa, cows.
91. a̲huṇ -ā̆, dog.
92. -ĕī, a bitch.
93. -ā̆, dogs.
94. -ĕī, bitches.
95. tsirṛū, a he-goat.
96. tsēlī, a female goat.
97. tsirṛū, goats.
98. har -n, a male deer.
99. -nī, a female deer.
100. -n, deer.

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1. tiṇō nām kut chu ? what is your name ?
2. ĕs ghōṛĕ saṇĭ kitĭ umr chī ? how old is this horse ?
3. itt ātă Kaṯhmīrā tĕ kitŏ dūr chu, how far is it from here to Kashmir ?
4. tiṇi bappū saṇī gī kită lōkă chĕ ? how many sons are there in your father's house ?
5. aŭ az dūr hanṭhī karī calī gyūs, I have walked a long way to-day.
6. miṇi pitriĕ saṇă lōkŭ tĕṯhwĕ bahiṇi sāthī biāhtumut chu, the son of my uncle is married to his sister.
7. gĭ mĕ chittĕ ghōṛĕ saṇi kāṭhĭ chi, in the house is the saddle of the white horse.
8. kāṭhĭ tĕsĕī piṭhĭ bhĕĭ lathas, put the saddle upon his back.
9. mi tĕswĕ lōkĕ mata kōṛā ditmat chĕs, I have beaten his son with many stripes.
10. yū pahāṛ saṇi ṯhiri bhēĭ bakrīă gawa suṇal chu, he is grazing cattle on the top of the hill.
11. yū ghōṛă bhēĭ buṭă khal bimī chu, he is sitting on a horse under that tree.
12. tĕsaŭ brhā tĕṯhwĕ bahiṇă thĕ baḍū chu, his brother is taller than his sister.
13. tēsaŭ mul ḍhāī rupaē chu, the price of that is two rupees and a half.
14. miṇō bābb is maṭṭhĕ gī rĕh chu, my father lives in that small house.
15. tĕs yū rupayya dēṇu, give this rupee to him.
16. tiṇ rupae tĕs thĕ ghinnī laiṇă, take those rupees from him.
17. tĕs juān mārnias gazari sāthī gaṇṭhī, beat him well and bind him with ropes.
18. talāo mĕ thĕ pāṇi kāṛĭ, draw water from the well.
19. mi agar cal, walk before me.
20. kasaŭ lōkă tī pat pată ĕ chu ? whose boy comes behind you ?
21. yū kas thĕ muli āṇ chut ? from whom did you buy that ?
22. gāma saṇi kĕtsī haṭiābālă thĕ, from a shopkeeper of the village.

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PŎGULĪ.

The Pŏgulī language is spoken over a small tract of country to the east of Rāmsūh which is 18 miles south of the Bānihāl Pass. It is therefore spoken in Jammū State. It resembles Kashmīrī, though it is quite unintelligible to speakers of that language. Most Pŏgul people know some Kashmīrī. Nearly all the peculiarities of Kashmīrī are found in a modified form in Pŏgulī, which being a border language contains also a number of points in common with dialects which look to Panjābī as their fountain head. Pŏgulī differs very slightly from the dialect of Pĕṛistān. Pŏgul and Pĕṛistān are two streams flowing into the Bishlar, which in turn joins the Cināb. The tract of country across the Bishlar from Pŏgul and Pĕṛistān is called Sar; its inhabitants are said to speak the same language.

NOUNS.

	Sing.	Plur.
N.	maul	Māl–a
G.	māla sun (f. sin, pl. sana, f. sanya)	–an sun, &c.
D.	mālis	–an
Loc.	„ manz, &c., &c.	–an, &c.
Ab.	„ laba	– „
Ag.	māli	– „

So *lōk* or *lūk*, a boy, *lōka sun*, *lōkis*, *loki*, &c.
mŏhan, man, *mahna sun*, *mahnis*, &c.

There seems to be considerable indifference about the inflection *-is*, and one hears *-as* and *-us*, but whereas *-as* and *-is* seem rare for inanimate objects, so one seems very rarely to hear *-us* with nouns denoting sentient beings. It will be noticed that the genitive postposition does not, as in *Kashmīrī* change, according to what word it follows, into *hun* or *uw* or *un*. The oblique of *sun* is *sani* or *sanni*.

Fem. Nouns.

	Sing.	Plur.
N.	kuhṛī, daughter	Kūhṛ–ă
G.	kūhṛă, sun, &c.	–an sun, &c.
D.	kūhṛa	–an
Ab.	„ laba	–an &c.
Ag.	kūhṛa	–an

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There are as in Kashmīrī, though to a much less extent, internal vowel changes along with inflection. These changes make it difficult to give one word as a type of many others. There are peculiar consonantal changes also. The following are examples in addition to the words *maul* and *mŏhan*, above.

	Sing.		Plur.	
	M.	F.	M.	F.
	ghōṛᵘ, horse	ghōṛᴵ	ghōṛᵘ	ghŭeuṛᵘ
	hunnᵘ, dog	huˡɳnᴵ	hunna	hunya
	juān-mut, good	-mit	-mata	-maca

Pronouns.

	1st	2nd	3rd	yĕ, this
		Sing.		
N.	aŭ	tu	su	yĕ
G.	mĭun	tĭun	tĕs-au, tyĕs-au -fem. -ĕi	yĕsau
D.	mĭ	tĭ	tĕs, tyĕs	yĕs
Ag.	„	„	tin	yin
	as	tus	tiaŭ	yaŭ
	asaŭ	tusau	tiauan	yauan
	asan	tusan	tiauan	yauan
	aseĭ	tuseĭ	tiaŭĕi	yaŭĕi

tyĕs-au, asau, tusau, yĕsau are thus inflected

tyĕs-au f.s. -ĕi m. pl. -au -f. pl. -yĕ

Abl. s.m. -wĕ s.f. -yĕ and so on

mĭun, tĭun Obl. *tĭna*, Ag. *tĭni*

kam, who? G. *kas-au* D. *kas.*

yu, who G. *yĕs-au* Agent *yin*

kyĕt, how many pl. *kyĕtĕ*

Adjectives. Owing to vocalic and consonantal changes it is difficult to give rules for the declensions of adjectives. Many are indeclinable. Those in *-mut*, are declined like *juānmut*, given above among the nouns. The *s.* of *-is* is usually omitted with adjectives, thus *panani gharus*, to his house, not *pananis gharus*. Otherwise adjs. are generally speaking inflected like nouns (except of course indecl. adjs.)

Comparison. There is no form for comp. or superl. The positive form is used with, *khota*, than, as *tĕseĭ bĭna khota bŏṛ*, bigger than his sister; for the superl. *sārnī khota*, than all, is used, *sārnī khota bŏṛ*, bigger than all, biggest.

Adverbs. *Kur, tyur, yur*, whither? thither, hither.
kōr, tĕr or *tĕtĭ, itĭ*, where? there, here.
tĕblai, then, *yĕblai*, now, *yabla*, when

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acca, day before yesterday, *īs*, yesterday, *az* to-day, *raic*, to-morrow, *cindus* (*cāē*, three, and *dus*, day), day after to-morrow, *tswŏhaĭ*, quickly.

VERBS.

Auxiliary.

Pres. I am, &c. chus chus chu chisam chĕth chi
Past. I was āh -tūs -tūs -tū -sam -tath -ta (also auhtūs, &c.)
Phārnu, strike, beat.
Aor. or Fut. I may or shall beat phār- a -us phairi phār -am -uth -un
Pres. I am beating. Pr. p. phārti (indecl.) with pres. auxiliary chus, &c.
Impf. I was „ „ „ „ „ „ past. „ āhtūs, &c.
Past. I beat, &c., Agentive form of pronouns with phārtŭ
Pres. Perf. I have beaten „ „ „ „ phārtumut chu
Plupf. I had „ „ „ „ „ „ āhtū
Conditional. phāṭ-iha -ōs -ihi -aham -ahōth -ahun
Imper. phār phāri.
Participles pr. p. phārti, pa. p. phārtumut, having beaten, phairkari

The *Passive* is formed by using the particle *phārani* with the various tenses of *yīun* come, thus *aŭ ās phārani*, I was beaten, *yaua phārani*, I shall be beaten.

Gatshnu, go.
Aor. Fut. gatsha gatshus gĕtshi gatsh-am -uth -un
Past. gōs gōs gŏ gĕŏsam gĕŏath gĕŏ
Pres. *gatsh* or *gatshti chus, &c.*
Part. Pr. p. gatshti pa. p. gyĕmut.
Pres. Perf. Plupf. gyĕmut chus, āhtūs, &c.
Yīun, come, pa. p. āmut.
Aor. Fut. Yaua yōwus yēau yauam yōuth yōun
Past. ās ās āŏ āŏsam āuath aua
Dīun, give, pr. p. dēti pa. p. dyutumut
Aor. Fut. dĕāua dĕōwus dĕu dĕauam dēōuth dēōun
Past. dyut, used like phārtu
Āsnu, become, pr. p. ās, āsti, having become aiskĕrī.
Aor. Fut. āsa āsus ais āsam āsuth āsun
Byīmnu, sit Past bimtūs, like āhtūs. seated = bimi
Aor. Fut. „ bim -a -us -i -am -uth -un
Rahnu, remain, Aor. Fut. raha rahus rih rah - am -uth -un.
Past. rahn -us -us rŏhn rahn -sam -ath -a
Bīnu, fear Aor. Fut. biwa or biūwa, &c., frightened = bii
Past. binus like rahnus.
Pīun, drink, Aor. Fut. pĕŏa pēŏus piwi pĕŏ -am -ath -un
Past. *pīut*, used like *phārtu*, with fem. obj. *pīt*.

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Karnu, do, past, *kō* (with fem. obj. *kē*) pa. p. *kyĕmut*.
zapnu, say, past, *jō*
dhaūnu, walk, &c., past, *dhaūtus*
khalnu eat, past, *khaō* (with fem. obj. *khāō*)
Causative verbs are formed by adding *-al* to the root of the verb, *e.g.*, *khālnu*, eat, *khālalnu*, cause to eat, feed.

Pronominal suffixes are used somewhat as in Kashmīrī. When *-n* is used as an agent to express *by him*, a vowel change occurs, *e.g.*: *jō* was said, *jōās* was said to him, but *jün* was said *by* him, similarly *kō* was done, *küñ* was done by him, *dyutün* was given by him, *prustün* was asked by him. Note also *pashtumī*, was seen by-me, *jümnaī*, was said to me (*m*) by him (*n*).

To be able is expressed by *hagnu* used with the root of a verb, *e.g.*, *aū haga gatsh*, I am or shall be able to go.

The Prodigal Son.

Yakis mahnas dih lōka āhtā lŏkhcyĕ panani mālis jō,
One man to two sons were by-little own father-to was said,

Bāba tīna mālus yō mī hissa yĕau, su mi dĕh,
Father thy property of what to me part comes that to me give,

tin dyut tiauan manza panun māl, baiṇţi, manōi dūsōi
by him was given them among own property dividing, five days

pata lŏkhcyĕ lōki saurui kō jama tĕ dūr mulkus
after by-little son all was-made together and far country

manz kaujuin safar, tĕ tĕr allakmat kār sūt
in was-made-by-him journey and there bad work with

küñ panun māl phanā, yĕbla küñ
was-made-by-him own property destruction, when was-made-by-him

saurui māl kharc ada pō tyĕs mulkus manz sakht kāl
all property spending then fell that country in severe famine

tĕ su samuztu lācār, tĕrki mulkus rahnawālis laba gō,
and he became helpless, there-of country-of dweller near went

tin pyĕntu panani khēti manz sŏr gās khālalnĕ kica, tĕ yaū
by-him was-sent own field in swine grass feeding for and what

hima sŏr khālti āhta su zapti āhtū aū khāla idḍ
husks swine eating were he saying was I may-eat stomach

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bhara, tĕ kăs āhtūs na dĕtī, yabla hōsh ās
may-fill and anyone was-to-him not giving, when sense came-to-him

tyabla jūn mīna mālis kyĕta mŏzur chyi, pūra pŏṭh
then was-said-by-him my father's how many labourers are, ful-ly

iḍḍ chyi bharti, tĕ aŭ chus phāka phaṭti, aŭ kharta mālis
stomach are filling and I am hunger of dying, I will stand father

laba gatsha tĕ tyĕs aŭ zapa Hatsō Bāba, mi kō tiun
near will go and to him I will say O father, by me was-done thy

tĕ Khudā sun gunā, aŭ chusna lāik tiūn lōk zaptiam mī
and God of sin I am not worthy thy son saying-to-me me

tī kara mazūr shō, tin pata kharuthi tĕ āō mālis laba,
also make labourer like, that after he stood and came father near,

su āhtū tirhūī tĕ māli bāltūn tĕ tyĕs āō tārs tĕ
he was far and by father was-seen and to him came pity and

tyĕs nālmut kūsnō tĕ mīṭh ditsēn. Lōki
to him embrace was-made and kiss was-given-by-him. By-son

wŏntus Hatsō Bāba mī kō tiun tĕ Khudā sun
was-said-to-him O father by-me was-done thy and God of

gunā, aŭ chusna lāik tiun lōk zaptiam. Māli pananan
sin I am not worthy thy son saying to me. By father own

naukaran jūn sārnī khŏta ḍāḍḍ juān tawŏhai ann
servants-to was-said-by-him all then garment good quickly bring

tĕ tyĕs laug tyĕswĕ āhtus manz laugthas wail, khŏran manz
and him-to attach his hand in attach-to-him ring feet in

jōṛ tĕ yūṭh wŏts ānthan tĕ karthas halhal, as khālam khushī
pair and fat calf bring-it and make-it lawful, we may eat happiness

karam, mīun lōk phaṭmut auhtū gō zinda rāutumut auhtū
may-make, my son dead was went alive lost was

yablai miltu, tĕ tiaŭĕi khushī karnī kē. tyĕsau
now was-found and by-them happiness to make was-made. His

zūṭh lōk waigi manz auhtū yabla su panani gharus wōt tin
big son field in was when he own house arrived by-him

ḍhōlau sun nasni sun āwāz huntūn tĕ prustūn
drum of dancing of voice was heard-by-him and was-asked-by-him

yŭ kut gō tin jōas tiun bārun āmut chu tĕ
this what went by-him was-said-to-him thy brother come is and

tīni māli yūṭh wŏts halhal küñ, tyĕs kici tyĕs
by-thy father fat calf lawful was-made-by-him that-for to-him

miltū juāna paiṭh, su gō mast kāhli aū gĕō gatshahana, tĕ
was-found well like he went very angry I house-to will-go not and

tyĕsau maul gŏṭhō nyistu tĕ manaltūn sō,
his father out went-out and was-persuaded-by-him to-him

tin panani mālis dyutūn jawāb, kyĕt kuāl
by-him own father to was-given-by-him answer how much time

khyĕzmat tin kĕ mī, tĕ zāt tīn kath balti na
service thy was-done by-me and ever thy word was-turned not

mī, tĕ ti zōt dyit na mī tsēlya pāṭh aū kara
by-me and by-thee ever was-given not to me goat kid I may-make

khuṣhī panana dōstan sīt, yabla tīun lōk āō yin
happiness own friends with when thy son came by-whom

kō tiūn māl kanjrün sīt kharāb, ti kyĕmut chu
was-made thy property harlots with evil by-thee made is

tyĕswō kicyă mŏṭ wŏts halhal, tin jōas mīna lōkă tu
him for fat calf lawful, by-him was-said-to-him my son thou

chus hamēsha mī sīt tĕ sārui ciz yŭ chŭ mīun su chu tīun
art always me with and all thing which is mine that is thine.

Khuṣhī karnu juān ciz gō, tīun bārun phaṭmut auhtū, gō
Happiness to make good thing went thy brother dead was went

zindă, rāutumut auhtu yablai miltu.
alive lost was now was-found.

Extracts.

Aū ās waiga manz tēr paṣhtumī ṣhāput, adă ḍhōra ginn
I was field in there was-seen-by-me bear, then stone taking

pēsis raṛă aū gōe bīl aū ās gīōh niṣh. Sāhbas sīt
I-fell-to-it rushing, I went afraid, I came house near. Sahīb with

āhtă trih māhnă, tini ănta ṣhāl pānts tin pata gō
were 30 men by him were-killed jackals five that after went

hakka, hakka pēntūn tsāilih māhna. Sāhab rōhn
jungle-beat, were-sent-by-him forty men Sahīb stayed

janglas luṭus pĕt tēr ṣhaput antūn āhṭ tĕ
jungle-of head on there bears were-killed-by-him 8, and

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khalō phirtu. Lassa jamādar caprais pēntu aũ ās dih dus
down he turned. By Lass" „ caprāsi was sent I came two days

wātus tēr dānt lēhti āhtūs aũ tēr jūmnai Sāhab
arrived there, oxen grazing was I, there was-said-to-me-by-him Sahib

āō panin bōⁱlⁱ zŏp din dusan rahnus Sahabus aĩt Sāhab
came, own language speak, two days I stayed Sahib with Sahib

tsāṭ walti auhtū, sūī go dahan gazan ḍuggu luṭ bakkhī, rŏhan
swimming was he went ten yards deep head towards stayed

pahrus tẽ, tamāṣha laig bālni mahna pantsā. Tin pata,
one-watch up-to, fun began to see men 50. That after

jūn panin bōⁱlⁱ zŏp khālnu khain na,
was-said-by-him own language speak food was-eaten-by-him not.

taklif mast laiga. Wat wata tāp āhtū sakht,
trouble great was-attached. On-the-way sunshine was severe,

tāpus āhtū bīmī gatshtĭ āhtū, zapti āhtū halla bōⁱlⁱ
sunshine in he-was seated, going was saying was bravo language

zŏp. Mast tāp āhtū tĕ Sāhbi gōnṭhtu dastār
speak. Great sunshine was and by Sahib was-knotted turban

pananyi ṭōipă pẽt. Sāhab āhtū rāt raṭti
own hat on. Sahib was at night seizing (*i.e.*, keeping me)

din pahrau bōⁱlⁱ sani kyĭcĭ.
two watches (*i.e.*, 6 hrs.) language for.

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Pŏgulī.

1. yakh, one.
2. dīh, two.
3. cāš, three.
4. tsāur, four.
5. pā̆ts, five.
6. s̱hē, six.
7. satt, seven.
8. āhṭ, eight.
9. nāu, nine.
10. dāh, ten.
11. wīh, twenty.
12. pantsā, fifty.
13. hat, hundred.
14. āht, hand.
15. khur, foot.
16. nāht, nose.
17. acch, eye.
18. mūi, mouth.
19. dant, tooth.
20. kann, ear.
21. mast, wāl, hair.
22. lŏṭ, head.
23. zīū, tongue.
24. iḍḍ, belly.
25. caṛh, back.
26. s̱hāhtar, iron.
27. sŏnn, gold.
28. rūpp, silver.
29. maul, baub, father.
30. yĕi, mother.
31. bārun, baui, brother.
32. bāan, sister.
33. mōhan, man.
34. kuṛmāhn, woman.
35. kŏlai, wife.
36. lūk, child.
37. lūk, son.
38. kuṛhī, daughter.
39. gulām, slave.
40. zamindār, cultivator.
41. guāl, shepherd.
42. Khudā, God.
43. Sẖēitān, Devil.
44. dūs, sun.
45. zōsun, moon.
46. tārgan, star.
47. tsōṛi, nār, fire.
48. pāī, water.
49. ghar, house.
50. ghuṛă, horse.
51. gāū, cow.
52. hunnă, dog.
53. brāṛ, cat.
54. kukkuṛ, cock.
55. batkī, duck.
56. khar, ass.
57. ūṭ, camel.
58. jōnāwār, bird.
59. gatshnu, go.
60. khālnu, eat.
61. byimnu, sit.
62. yōun, come.
63. phārnu, beat.
64. khaṛkhuṛ, rahnu, stand.
65. phaṭnu, die.
66. dōun, give.
67. dhaūtulnu, run.
68. ubha, up.
69. nāṛi, near.
70. khalā, down.
71. dūr, far.

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72. aggĕ, before.
73. pat, behind.
74. kam, who.
75. kut, what.
76. guzzi, why.
77. tĕ, and.
78. par, but.
79. if.
80. āĭ, yes.
81. na, no.
82. hai, alas.
83. ghō -ɽᵘ, a horse.
84. -ɽᵘ, a mare.
85. -ɽᵘ, horses.
86. ghueuɽᵘ, mares.
87. dānt, a bull.
88. gāū, a cow.
89. ḍānt, bulls.
90. gŏitri, cows.
91. hunnᵘ, a dog.
92. huⁱnnⁱ, a bitch.
93. hunnᵘ, dogs.
94. hunya, bitches.
95. kaţlŭ, a he-goat.
96. tsĕl, a female goat.
97. kaţla, goats.
98. har -n, a male deer.
99. -nⁱ, a female deer.
100. -n, deer.

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1. tiun nām kuṭ chu ? what is your name ?
2. yĕs ghōṛis ummur kyit thi ? how old is this horse ?
3. ita pĕta Kashīr tĕ̄ kituk chu dūr ? how far is it from here to Kashmir ?
4. tini māla sani gī manz kĕta lōkă chĕ ? how many sons are there in your father's house ?
5. aŭ az dur tĕ̄ dhaŭtus, I have walked a long way to-day.
6. mini pĕcow sani lōkī chu tyĕsyĕ bină sīt byāh kyĕmut, the son of my uncle is married to his sister.
7. chitti ghōṛă sun zin chu gī manz, in the white horse is the saddle of the white horse.
8. tyĕsyĕ cari pĕ̄t zin li, put the saddle upon his back.
9. mi tyĕswĕ lōkyas shāhṭĕ̄i kōṛṛĕ̄i sīt phārtumut chu, I have beaten his son with many stripes.
10. bāla sanni luṭus pĕ̄t su chu gallas gās khālal, he is grazing cattle on the top of the hill.
11. su chu ghōṛis pĕ̄t kŏlis khal bima, he is sitting on a horse under that tree.
12. tĕsau bārun tĕsĕi bina khŏta bŏṛ chu, his brother is taller than his sister.
13. ittĕk kimat thi ḍāi rupaē, the price of that is two rupees and a half.
14. miun maul chu tĕs lōkhoyis garus manz rahti, my father lives in that small house.
15. yĕ rupai tyĕs dyĕn, give this rupee to him.
16. yaŭ rupiă gyun tyĕs, take those rupees from him.
17. tyĕs mast phāri tĕ̄ razan sīt gaṭhin, beat him well and bind him with ropes.
18. khūhus manz pāī kāṛi, draw water from the well.
19. mi aiggi dhaŭi, walk before me.
20. kasau lōk chu ti pata pata dhaŭti ? whose boy comes behind you ?
21. ti kas laba tyĕs mŏl gintu ? from whom did you buy that ?
22. gāma sanni dukāndāras laba, from a shopkeeper of the village.

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KISHṬAWĀRĪ.

Kṣhṭawāṛī is spoken in and near the village of Kiṣhṭawāṛ, an important place with 2,500 inhabitants, not far from the S.E. border of Kaṣhmīr. It is a dialect of Kaṣhmīrī, which it very much resembles. In Kishṭawāṛ Kaṣhmīrī is perfectly well understood.

NOUNS Masc.

	Sing.	Plur.
N.	mbāl –ŭ, father	mbāl –ĭ
G.	–i sun	–iĕn hunŭ
D.	–is	–iĕn
Loc.	–is manz	– ,, manz
Ab.	–is hata	– ,, hata
Ag.	–in	–iau

ghuṛˢ, horse, obl. *ghuṛ-i*, *–is* &c., Pl. *ghuṛᵉ*, obl. *ghuṛiĕn* &c.

so also *shuṛᵉ*, boy (Ag *shuṛiĕn*).

Then is also a declension ending in *–a –as* &c., for the oblique cases.

ghar house, *ghar –a sun*, *–as*, *–an*, Plur. *ghar*, *ghar –an –au*.

So also *ḍaṇḍ*, back,

tshyōrˢ he-goat, pl. *tshēṛᵉ*

Fem.	Noun	Sing.	Plur.
N.	kōṛī	–ĭ daughter	kōṛ –ĭ
G.	kōṛ	–ĭ hunŭ	–iĕn &c.
D.		–ĭ	,,
Loc.		–ĭ manz	,,
Ab.		–ĭ hata	,,
Ag.		–ĭ	–iau

bhain sister, obliq. *bhēnyĭ*.

gău cow, pl. *gāṣ*.

PRONOUN.

	Sing.			Plur.		
	1st	2nd	3rd	1st	2nd	3rd
N.	bŏh	tu	su	as	tus	tim
G.	miăun	tsāun	tyisun	as –un	tus –un	tim –an hun
D.	mĕ	tsĕ	tyis (neut. tath)	–i	–i	–aṇ
Ag.	mĕ	tsĕ	tin	–i	–i	–au

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yi, this or rel. who, declined like su, *yisun* &c., plur. *yim* &c.
kŏ who G. *kasun*, D. &c., *kas*; *kŭ* anyone, obl. *kăsi*
*kyut*ª how much f. *kitsa*, pl. *kitya* how many.
midun, *tsdun*, *tyisun*, *asun*, *tusun*, and *hun* (of *timan hun*) are declined like adjectives.

ADJECTIVES are declined very much like nouns. Many however are indeclinable.

Comparison. 'Than' is expressed by *nighi*, and the positive form is used with *nighi*, *zabar* good,— *nighi zabar*, better than, *sāriwī nighi zabar*, better than all, best.

VERBS.

Auxiliary Pres. I am &c., thus thukh thu thī thĕaua thī
Past 1 was &c., āsus āsukh āsū āisi āsĕaua āsai (or āusus &c.)
tsōṭur, beat Pr. Pa. tsōṭan pa. p. tsōṭmut, having beating, tsōṭi, or tsōṭit
Aor. or Fut. tsōṭ -a -akh -i -an -iū -au
Imper. tsōṭ tsōṭiū
Pres. Ind. tsōṭan (pres. p.) with Pres. Auxil. bŏh thus tsōṭan &c.
Impf. „ „ Past. „ bŏh āsus „ &c.
Conditional tsoṭah -a -akh -i -au -iū -an.

Past mā tsōṭum, tsĕ tsōṭuth, tin tsōṭ, asi tsōṭ, tusi tsōtĕau, timau tsōṭukh.

Pres. Perf. mā thum tsōṭmut &c.
Plupf. mā asum „ &c.

Passive, *tsōṭa* with the various parts of *gatshunš*, go, bŏh thus tsōṭa gatshan, I am being beaten.

Gatshunš, go pr. p. gatshan, pa. p. gŏmut.
Aor. or Fut., Imper., Pres. Ind., Impf., Cond. all regular like tsōṭun
Past gōs gŏkh gōu gō gĕau gō
Pres. Perf. bŏh thus gŏmut &c.
Plupf. bŏh āsus gŏmut &c.
marun die, past mūd -us -ukh mūdu &c. pa. p. mūdmut.
rihun remain, past raṭh -us -ukh -u &c.
hĕun take, past hyut, is used as in Kaṯhmirī for 'begin' (with the infin.)
yiušš come, past ās, ākh, āō &c., pres. p. yūan.
khĕušš Aor. or Fut. khyĕma &c., ās in Kashmirī.

Pronominal suffixes are very common, *e.g.*

Dative, *dyim*, give me, *dyitis* give him, *āsias* were to him, *sabas* will say to him, even indirect connection as *shuª tyĕsun marigos*, his son died to him,

Acc. banāyim make me, *tsōṭis* beat him.

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Agent. phirum, I turned, *karum* I did (agr. w. masc. obj.) *karyim* I did (fem. obj.) *dyituth*, thou gavest, *tsōṭun* he struck, *tsōṭŏu* you struck, *hĕtsakh*, they took (fem. obj.)

Double suffixes. Zabunas he said to him, usne -(n-) usko -(s-) kahā, *ditinus*, he gave to him. There is no suffix for the 1st plur.

Compound verbs are found on the Pahāṛi and not Kashmiri model,—*uḍāī dyutun*, he wasting gave, he wasted, *marīgau*, he dying went, he died.

The Prodigal Son.

Aikis mahnis zhē shuṛi āsias lŏkṛin shuṛiĕn pananis
One man-to two sons were-to-him little son-by own

mhālis zabun panani daulata manza miāun hissā
father-to was-said-by-him own wealth from-in my part

dyim tĕ tin timan panan[i] dōlat baṇṭi
give-to-me and by-him them-to own wealth dividing

ditsin, thukṛiĕn dōsan manz lŏkṛin shuṛiēn sārūī jama
given-was-by-him few days in little son-by all together

kari dūr dishas safar kŏrun tĕ tātē
having-made far country-to journey was-made-by-him and there

māṛā kāran pata māl ujāṛun, yēī ghaṛi sōrūī
evil work after property was-wasted-by-him what hour all

barbād karun tath dishas manz baḍḍū kāl pĕōu su
wasting was-made-by-him that country in great famine fell he

lācār gau, tath jāē hinis aikis shakhsas labi raṭhu tini
helpless went that place of one man near remained, by-him

pananyis zaminas manz sūr tsunāwani sōzun, yima
own land in swine to-cause-to-feed was-sent-by-him what

shima sūr khĕwān āisi su zaban lōgū yiman sĕti panun yaḍ
husks swine eating were he to say began these with own stomach

bhara tĕ tis kū diwān āsu na. Yēī ghaṛi su hōshas
I may fill and to him any one giving was not. What hour he sense

manz āō tin pananis dilas sĕti zabuṇ miāni mhāli
in came by-him own heart with was-said-by-him my father

sinyi kitya mazūr thi yaḍ bhari khĕwan bŏh yĕtī
of how-many labourers are stomach having filled eating I here of

bhuci maran lagus, bŏh wathi pananis mhālis nisha gatsha
hunger to die began, I having risen own father near will go

tĕ zabas ai mhāli mĕ Sāhiba sun tĕ tsāun gunāh
and will-say-to-him O father by-me God of and thy sin

karum ath lāik raṭhus na tsāun shurŭ zaba,
was-done that worthy remained I not thy son I may-say

mĕ pananiĕn mazūran hish banāyim, wathi pananis mhālis
me own labourers like make-me, having-risen own father

labi āŏ, su hazza dūr āsū, mhālin lawun tis tars
near came he yet far was by-father was perceived to him pity

āwus dŏṛita nālamati raṭun tĕ huṇḍi
came-to-him, having-run in-embrace was-seized-by-him and kiss

ditinus. Tin zabunas ai mhāli
was-given-by-him-to-him. By-him was-said-by-him-to-him O father

mĕ Sāhiba sun tĕ tsāun gunāh karum, ath lāik raṭhus
by me God of and thy sin was-done that worthy remained

na tsāun shuṛŭ zaba, mhālin pananiĕn naukaran
I not thy son I may say, by-father own servants-to

zabun sāriwi nishi juān pōshāk kaḍi
was-said-by-him all than good raiment having-taken-out

aniū tĕ yis lāgius isinĭ hathas aṇkhuo lāgius,
bring and to-him attach-to-him this-of hand-to ring attach-to-him

khōran padiōṛu tĕ rachmutu watswa yōṛ aniū tĕ halāl kariūs
feet-to shoe and kept calf here bring and lawful make-it

as khyĕmau khushi karau, miāun yi shuṛŭ mūdmut āsŭ zinda
we may eat happiness may make my this son dead was alive

gŏ rāmut āusu tĕ myul. Khushi karanĭ hĕtsakh.
went lost was and was-found. Happiness to-make was-begun-by-them.

Tyisun baḍḍŭ shuṛŭ wajjan manz āusu, yēi ghaṛi gharas niōṛ āŏ
His big son field in was what hour house near came

ḍhōl wāyun tĕ natsunuk wās lawun aikis
drum beating and dancing of voice was-perceived-by-him, one

naukaras sad dyit guārun yi kyā samuz tin
servant-to call having-given was-asked-by-him this what became by-him

tyis zabun tsāun bhōi āni tsāni mhālin
to-him was-said-by-him thy brother came-to-thee thy father-by

tisinĕ khātira rachmutu watsu mārun aiyi khātara tin
his sake kept calf was-killed-by-him this sake by-him

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su juān lawun, su krūdhi samuz, andar gatshun
to-him well was-perceived-by-him he angry became in to go
lagu na, tisun mhālĕ kanāra nyit bōzāwun lagus
began not his father out having-gone to-persuade began-to-him
tin pananyis mhālis jawāb dyutun, wucch kityān
by-him own father-to answer was-given-by-him see how many
warhiĕn tsāñ khĕzmat karyim tsāunĕ zabĕ zāt
years thy service was-done-by-me thy saying ever
phirum na mĕ zāt pūt dyituth na bŏh
was-turned-by-me not to-me ever kid was-given-by-thee not I
pananiĕn yāran sāt khushī karaha yōī ghaṛi tsāun yi
own friends with happiness might-make, what hour thy this
shuṛĕ āō yin tsāun māl kanjran sāt uḍāī
son came by-whom thy property harlots with causing-to-fly
dyutun isini khātir rachmutĕ watsĕ mārāwuth
was-given-by-him this-of sake kept calf was-caused-to-be-
killed-by-thee, mhālin tis zabun Ai shuṛiă tū hamēsha
by father to-him was-said O son thou always
mĕ sāt thukh ikĕntsa miāun thu tsāun thu, khushī karañ tĕ
me with art whatever mine is thine is happiness to make and
khush samuzun gatshihi, tsāun yi bhōī mūdmut āsŭ zinda gō,
happy to-became was-proper thy this brother dead was alive went
rāmut āusu tĕ myul.
lost was and was-gained.

STORY.

Yĕtī āsĕāu Nawāb Sāhiban Labbhū Rām Tahsīldār rachmutu
Here was „ sahib-by „ „ „ placed,
pāṭsan warhan, ponna tyĕspān lūkau zamīndārau khuālikh
five years, then him on by-people farmers raised
bāsalāt pŏnna sapuz maukūf, yath kilas manz kaid
complaint, then he became put away, this fort in imprisoned
samuz ponnĕ āyas tārī manz khabar shuṛĕ tyĕsau
became then came-to-him telegram in news son his
mari gōs, mhast ryūwan zaci tsaciĕu, dāṛhī
dying went-to-him, much wept clothes were-torn-by-him beard

pananī puciēn pahra dyutōs sāthi, ṣhahr
own was-pulled-out-by-him, guard was-given-to-him along with, city-to

sōzukh, pōnnā Nathū Māl Sāhibas sāthi mhast minnat
was-sent-by-them, then „ „ Sahib with much entreaty

zāri karin, panun pāu mōkalāwun Nhōri yōṛ yinae
weeping was-done-by-him own body to-free Again here coming-of

marzi karan thu, asī manaus na, asī Nawāb Sāhabas labi
desire doing is, we will-agree-to-him not, we „ Sahib near

faryād gatshau. Su thu baḍḍu zulmmiāru, taii pata
complaint will-go. He was great oppression-maker that-very for

yath mulku sun su thu mēhram samzumut, tin karun
this country of he was acquainted become by-him was-made-by-him

yath mulkas pananyi marzi sāthi zamīnas kach.
this country-to own desire with land-to measurement.

Lācāran mahanyiēn badāwun, baḍiēu mahniēn zamīn ziyādā asiāi,
Helpless men-to to increase, big men-to land more was,

thukṛi banāyin. Aī katha pāna lūk sāri tyispān
little was-made-by-him. This matter upon people all him upon

krūdhī samazōī, su hākim asi gatshi na
angry became, that ruler to-us desirable-is-not

(The meaning of the last sentence but one is that this official made out poor people's land to be more than it really was, and so took higher taxes from them; similarly he understated the amount of rich people's land).

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Kishṭawāṛi.

1. akh, one.
2. zhē, two.
3. trĕ, three.
4. tsōr, four.
5. pants, five.
6. shē, six.
7. satt, seven.
8. ōṭh, eight.
9. nau, nine.
10. dah, ten.
11. wuh, twenty.
12. pantsā, fifty.
13. hat, hundred.
14. hatthō, hand.
15. khōr, foot.
16. nasth, nose.
17. acchī, eye.
18. shuṇḍ, mouth.
19. dand, tooth.
20. kann, ear.
21. wāl, hair.
22. lŏṭ, head.
23. zĕou, tongue.
24. yaḍ, belly.
25. ḍaṇḍu, back.
26. shēthar, iron.
27. sŏnn, gold.
28. rŏp, silver.
29. mhālŭ, father.
30. mhāilī, mother.
31. bhaul, brother.
32. bhain, sister.
33. māhnŭ, man.
34. zanāu, woman.
35. kŏlāi, wife.
36. shuṛŭ, child.
37. shuṛŭ, son.
38. kōṛĭ, daughter.
39. ghulām, slave.
40. zamīndār, cultivator.
41. pŏhāl, shepherd.
42. Sāhib, God.
43. Shētān, Devil.
44. sūraj, sun.
45. zōsun, moon.
46. tārŭ, star.
47. nār, fire.
48. pāñ, water.
49. gharō, house.
50. ghuṛŭ, horse.
51. gāu, cow.
52. hōnŭ, dog.
53. brauṛŭ, cat.
54. kŏkkāṛ, cock.
55. batak, duck.
56. khar, ass.
57. ūṭh, camel.
58. jānwar, bird.
59. gatshunŭ, go.
60. khĕunŭ, eat.
61. bihunŭ, sit.
62. yiunŭ, come.
63. tsōṭuṇŭ, beat.
64. khaṛi khaṛi riunŭ, stand.
65. marunŭ, die.
66. dyunŭ, give.
67. dōṛuṇŭ, run.
68. hōsh, up.
69. niōṛŭ, near.
70. bŏn, down.
71. dūr, far.
72. bōṇṭh, before.

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73. patā, behind.
74. kŏ, who.
75. kyā, what.
76. kyāzĭ, why.
77. tĕ, and.
78. par, but.
79. haĭ, if.
80. ĕ, yes.
81. nōī, no.
82. hai hai, alas.
83. ghu -ɽŭ, a horse.
84. -ɽī, a mare.
85. -ɽī, horses.
86. -ɽē, mares.
87. dānd, a bull.
88. gāu, a cow.
89. dānd, bulls.
90. gāĕ, cows.
91. hōn^{u}, a dog.
92. hōny^{i}, a bitch.
93. hōn^{i}, dogs.
94. hōny^{ă}, bitches.
95. tshyōɽ^{ŭ}, a he-goat.
96. tshēl^{i}, a female goat.
97. tshēɽ^{i}, goats.
98. har -n, a male deer.
99. -n^{i}, a female deer.
100. -n, deer.

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1. tsāun nām kyā thūi, what is your name?
2. is ghuṛi sī ummar kitsā thĕ? how old is this horse?
3. yĕti hata Kashīrī tāī kyuta thū? how far is it from here to Kashmir?
4. tsānᵏ mhālᵏ sin gharas manz kityā shuṛᵏ thī, how many sons are there in your father's house?
5. bŏh haṇṭhus az mhast dūr, I have walked a long way to-day.
6. miāuᵏ pĕtiᵏ sinyi shuṛiĕn karun tesinyī bhēnyī sāti biāh, the son of my uncle is married to his sister.
7. gharas manz thu safēd ghuṛī sun zīn, in the house is the saddle of the white horse.
8. tĕsinyis ḍaṇḍas thōyiū zīn, put the saddle upon his back.
9. mē tsōṭum tyisun shuṛ mhast, I have beaten his son with many stripes.
10. su thu dhāri hinis mŏkhas pān māl tsunāwan, he is grazing cattle on the top of the hill.
11. su thu kulyis tal ghuṛis pān bēī, he is sitting on a horse under that tree.
12. tyīsun bhōī thu tyĕsinyi bhēnyi hata baḍḍᵏ, his brother is taller than his sister.
13. tathun mŏl thu dhāi rŏpiē, the price of that is two rupees and a half.
14. Miaun mhāl thu tath lŏkuṛi gharas manz rihwan, my father lives in that small house.
15. yi rŏpai dyitis, give this rupee to him.
16. tyis hĕtsa tima rŏpiē, take those rupees from him.
17. tyis tsōṭis jān pāiṭhyi tĕ razan sāt gaṇḍis, beat him well and bind him with ropes.
18. khūha manza khuāl pāū, draw water from the well.
19. mĕ bōṇṭh haṇṭh, walk before me.
20. kasun shuṛᵏ thu tsĕ pata yūan? whose boy comes behind you?
21. tsĕ kas hata su mōl hyututh? from whom did you buy that?
22. gāmakis kāsi wānawālis hata, from a shopkeeper of the village.

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The Sāsī Dialect—its connection with other dialects.

In the following lines I have noted the chief points of resemblance between Sāsī and other dialects in the North of India, and done so in the hope that the facts brought together may be of some assistance to Philologists in deciding the origin of the Sāsī dialect. This in turn may throw light on the origin of the Sāsī people. This list of resemblances is necessarily incomplete (I have not been able to get access to the relevant specimens collected by the Linguistic Survey of India) but it seemed better to note such points as occurred to me than to wait indefinitely for further knowledge.

The Sāsī dialect here referred to is that spoken by Sāsīs in the North of the Panjāb. The following abbreviations are employed in naming dialects:—

Band (Bandēlī); Bar (Barmaurī); Bha (Bhaṭhiālī); Br (Braj); Cam (Cambiālī); Cur (Curāhī); Ḍh (Ḍhūṇḍī or Kairālī); Ga (Gādī); Gujar (Gujar); Gjt (Gujrātī); Jai (Jaipūrī); Kaŋ (Kāŋgṛī); Kash (Kashmīrī); Kul (Kulūī); Māl (Mālwī); Mār (Mārwārī); Me (Mēwātī); Nai (Naipālī); Pad (Pāḍarī); Paŋ (Pāŋgwālī); Panj (Panjābī); Po (Pōgulī); Pu (Punchī); Ram (Rāmbanī); Sir (Sirājī); Tin (Tināulī).

These dialects are distributed as follows: *Jammū State* Pad, Po, Pu, Ram, Sir; *Camba State* Bar, Bha, Cam, Cur, Paŋ; *Rājasthān* Jai, Mal, Mar, Me; *United Provinces* Br, Band; *Kāŋgṛā* Ga, Kaŋ, Kul; *Murree Hills* Ḍh; *Naipāl* Nai; *Gujrāt* Gjt; *Kashmīr State* Kash; *Scattered* Gujar. There are also Panj in the *Panjāb* and Tināulī in *N.-W.F. Province*.

The Criminal Argots referred to are the Cūhṛā, Qasāī and Gamblers' Argots.

Sāsī.	Compare.
Nouns Masc. in consonant, *ī*, *ā*, have Oblique Sing. in *-ā*	Pu, Ga } obl. in *-ā*
Obl. Plur. Masc. & Fem. *-ā*	Pu obl. pl. *-ā*
Fem. Sing. Obl. in *-ā*	Sir. fems. in *-ī* for obl. add *-ā*
Abl. case *thā*	Panj, &c., *thā*, Br *tā*, Mē *taī*, Gjt *thī*
Loc. *bicc*	Ḍh, Pu, Gujar *bicc*, Panj *wicc*
Pronouns.	
1st S. Nom. *haā*	Br and Cam *haā*; Gujar, Māl, Mar *hā*; Gjt *hā*, Po, Ram, Sir Pad, Paŋ, Bar, Ga *sā*

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1st Plur. Gen. *mhārā*	Kul Kaŋ *mhārā*; Gujar, Mew, Mar, *mhārō*; while for the Gen. Sing. Pu and Ḍh have *mhāṛā*, Tin *māhṛā*; Mal, Jai, Mar, Gujar *mhārō*
2nd Sing. *tuã*	Kul *thau*,
2nd pl. *tam*	Gujar, Mew *tam*, Gjt *tamā*
„ „ Gen. *tuhārā*	Cur *tuhāṛā*; Gujar, Mew *thārō*; Mar *thā̃rō*; Kul *thamārā*; while for Gen. Sing. Pu and Ḍh have *tuhāṛā*, Jin *tōhṛā*, Mal, Jai, Mar *thārō*.
Sāsī.	
2nd plur. oblique *tam*	Gjt *tam*.
Demonstrative Pron. Sing.	
(nom.) *ĕā*, this	Braj *yah*, Panj Gjt *ā*, for fem. Jai, Mar. Gujar have *yā*
Agent *iṇ*.	Paŋ *in*
	Pu, Cam, Bar, Cur, Bha, Kaŋ *inī* Ga *innī*; for oblique Br has *ini* and Bund *in*
remote *ōh*, Agent *uṇ*	Paŋ *un*, Pu, Cam, Gā, Bar, Cur, Bha, Kaŋ *unī* Nai *una le* or *tina lē*; for oblique Br has *uni*, and Band *un*
	The cerebral ṇ of the Sāsī *iṇ* and *uṇ* is found in the oblique sing. of Māl, *iṇī*, Mar *iṇ* and *iṇī* for the near demonstrative, and *uṇi* (Mal) *uṇ* or *uṇī* (Mar) for the remote, also in Sir. Agent *yĕṇī*, and *tĕṇī* for the near and remote dem.
Demonstrative Plur.	
Near	
Oblique *iṇ*	Mar Mal *iṇā̃*, Paŋ *inī*
Agent *iṇō*	
Remote Obl. *uṇ*	Mar, Mal *uṇā̃*, Paŋ *uṇī*
Ag. *uṇō*	
	There are similar resemblances in the relative and interrogative pronouns.

Verb.

Auxiliary Pres. I am, resembles very much Urdū, Hindī, and Panjābi.

	Sing.	Plur.	
Past.	*Thīyyā*,	*Thiyyē*	Cam. *thiyā*, *thiyē*; Paŋ, Cur, *thyā*, *thyē*; Pad *thē*[4], *thī*[4]; Nai 3rd s. *thiyō*, 3rd pl. *thiyē*; Ga, Bar pl. *thīē*.

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Future *hōygrā*, he will be	Kay *hōyghā*.
Pres. Past ends in *-tā*	Hill dialects having *tā* or *tō* as the ending are Paŋ and Cur *tā*, Gujar—*tō*.
In compound verbs where in Urdū the root of one is joined to the second Sāsī adds *-ī* to the root,	Practically all hill dialects from Hazārā to Kāŋgṛā add the *-ī* but Gujar does not

Adverb.

ēʃhī, here, *ēʃhō*, from here,	Bar *iʃhī*, *iʃhō*
ōʃhī, there	Kaŋ *ōthū*, Bar *tēʃhī*,
kaṛā, where ?, *jaṛā*, where	for the *ṛ* cf. Paŋ *iriyā*, from here.
bhī, then, after that	Gujar, Ḍh *bhī*
iw, now	Kul, *ib*.

Vocabulary.

lōhṇā, beat, kill	Kash, *lāyun*, Cūhṛa, *lōthṇā*
luguṇā, die	Cūhṛā, *luguṇā*
ʃhauŋkṇā. sit	Qasai, *ʃhaiŋg rahṇā*, keep quiet.
kūḷṇā, dō	Cūhṛā, *kūḷṇā*
bēī kūḷṇā, keep quiet	Cūhṛā, *bēī kūl*.
buṛkṇā, huqqa	Gamblers, Cūhṛā, *būṛkṇā*
pauṇī, shoe	Pu *panwī*,
khāṭ, bed	Kash, Pu, Ḍh, Sir, *khāṭ*
kajjā, farmer, &c.	Cūhṛā, *kajjā*, English, *cedger*,
ʃōmā, fine, fat	Cūhṛā, *ʃōmā*

In the above notes it has not been thought necessary to mention the numerous inflections and verbal or pronominal forms in which Sāsī resembles Urdū or Hindī, and in the case of Panjābī of the many points of likeness only one or two have been adduced. In the case of these three languages it would have taken up too much space to mention every point of resemblance. My object was rather to refer to languages which are spoken over small areas and are for this reason less well known, and in particular to draw attention to the hill dialects, with a number of which Sāsī has many points in common.

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The Notes on the Kángṛí and Gádí dialects were, in the first instance, compiled by the late Mr. Edward O'Brien. He, however, did not live to prepare his notes finally for the press, and when a proof copy was printed from his manuscript it was deemed advisable to have it revised. I have accordingly gone through all the notes and vocabulary, revising them and making numerous additions. Some words I was not able to trace. To such words an asterisk has been prefixed. They are chiefly names of plants or of fish and are found almost exclusively in the vocabulary. In some cases words somewhat similar in form and meaning came under my observation and are inserted in square brackets after the asterisked words. It has been thought better to adhere to Mr. O'Brien's system of transliteration.

The Kángṛí dialect is spoken with some variations over a large portion of Kángṛá District. The form of it given in these Notes is especially that of the eastern portion of Kángṛá proper. Further east we find Maṇḍéáḷí in Maṇḍí State, and still further east Kulúí in Kulú. To the north are Bhaṭṭéáḷi and Chaméáḷí, both in Chamba State. For a treatment of these reference should be made to the Appendix to the Gazetteers of Maṇḍí and Chamba. Kángṛí is a dialect of Panjábí. It has many points of resemblance to Maṇḍéáli and still more closely resembles Bhaṭṭéáḷí and Chaméáḷí. For the linguistic bearing of forms like *minjo vich, tijjo vich*, in me, in thee, see the note on p. 286 of the Punjab Census Report for 1901.

Gádí is the language of the Gaddís who inhabit a district, called after them Gadheran, lying in the north-east portion of Kángṛá proper and the south-east portion of Chamba State. The Chamba District of Bharmaur is Part of Gadheran, and Bharmauŕs speak the Gádí dialect. The dialect is purely Paháṛí; it is allied, very naturally, to neighbouring dialects such as Chaméáḷí and Bhaṭṭéáḷí in Chamba State and Kángṛí in Kángṛá. Its grammatical forms will well repay study; the verbs as exemplified, for example in *gáhṇá*, go, are peculiarly interesting. Thus, forms like *gachhá*, go, *ichhúṅ*, I may come, remind us of the *gachhṇá*, *achhṇá* of the Punchhí dialect of Laihndá spoken in Punchh State, and of the dialect spoken in the Murree Galis. The plural of nouns is, except for the vocative case, the same as the singular, a phenomenon common in dialects of the Simla States and of Kulú. Among the songs which follow the Kángṛá Notes there are included a number of Gádí songs. They will be found specially indicated. The tendency of Gaddís to say *kh* for *s* is very noteworthy. In the present state of their dialect *s* is quite common, due no doubt to the proximity of *s*-pronouncing peoples. The fondness of Gáddís for *kh* is the more remarkable that nearly all hillmen find it difficult to say *kh* and can say only *kh*.

WAZIRABAD;
24th December 1904.

T. GRAHAME BAILEY.

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NOTES ON THE DIALECT OF THE KANGRA VALLEY, BY THE LATE EDWARD O'BRIEN, ESQUIRE, C.S., DEPUTY COMMISSIONER OF KÁNGRA, REVISED WITH ADDITIONAL NOTES BY THE REVD. T. GRAHAME BAILEY, B.D., M.R.A.S., WAZIRABAD.

NOUNS.

The declension of Kángṛí nouns is effected (except for the Agent case) as in Hindostáni, by the addition of Postpositions to what may be called the "Formative" case of the noun. Thus *Nominative Singular* ghoṛa horse; *Formative Singular* ghoṛe; *Genetive Singular* ghoṛe dá, &c.

The following is a scheme of the formative and nominative cases in the various declensions:—

	Nom. Sing.	Form. Sing.	Nom. Pl.	Form. Pl.
I.—Masc. in á ...	Ghoṛá.	Ghoṛe.	Ghoṛe.	Ghoṛeáṅ.
II.—All other Mascs.	Ghar.	Ghare.	Ghar.	Gharáṅ.
	Bíchhú.	Bichhúe.	Bíchchú.	Bichchúáṅ.
III.—Fem. in í	Biṭṭí.	Biṭṭíá.	Biṭṭiáṅ.	Biṭṭiáṅ.
Some Fems. in consonant	Juṇás.	Juṇásá.	Juṇásáṅ.	Juṇásáṅ.
IV.—Fem. in consonant...	Baihṇ.	Baihṇí.	Baihṇiṅ.	Baihṇiṅ.

The genitive, as in Hindostáni, agrees in gender and number with the object of the genitive, *e.g.*, babbe dí biṭṭí, the father's daughter, kudá játak, whose son?

The following paradigm gives the four declensions in full:—

	Masc. in á.	Other masc. nouns.	
SINGULAR—	*Horse.*	*House.*	*Scorpion.*
Nom.	Ghoṛá.	Ghar.	Bichchú (or bichchú).
Form.	Ghoṛe.	Ghare.	Bichchúe.
Gen.	Ghoṛe dá.	Ghare dá.	Bichchúe dá.
Dat.	Ghoṛe jo.	Ghare jo.	Bichchúe jo.
Acc.			
Agent.	Ghoṛeṅ.	Gharen.	Bichchúeṅ.
Loc.	Ghoṛe bich.	Ghare bich.	Bichchúe bich.
Abl.	Ghoṛe te.	Ghare te.	Bichchúe te.
Voc.	Ghoṛeá.	Gharáṅ.	Bichchúá.
PLURAL—			
Nom.	Ghoṛe.	Ghar.	Bichchú.
Form.	Ghoṛeáṅ.	Gharáṅ.	Bichchúáṅ.
Gen.	Ghoṛeáṅ dá.	Gháráṅ dá.	Bichchúáṅ dá.
Dat.	Ghoṛeáṅ jo.	Gharáṅ jo.	Bichchúáṅ jo.
Acc.			
Agent	Ghoṛeáṅ.	Gharáṅ.	Bichchúáṅ.
Loc.	Ghoṛeáṅ bich.	Gharáṅ bich.	Bichchúáṅ bich.
Abl.	Ghoṛeáṅ te.	Gharáṅ te.	Bichchúáṅ te.
Voc.	Ghoṛeo.	Gharo.	Bichchúo.

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For *ghare bich*, in the house, *gharaṅ* (without *bich*) is very common.

	Fem. in ĩ.	Fem. in consonant.	
SINGULAR—	*Daughter.*	*Woman.*	*Sister.*
Nom.	Biṭṭĩ.	Juṇás.	Baihṇ.
Form.	Biṭṭĩá.	Juṇásá.	Baihṇí.
Gen.	Biṭṭĩá dá.	Juṇásá dá.	Baihṇí dá.
Dat.	Biṭṭĩá jo.	Juṇásá jo.	Baihṇí jo.
Acc.			
Agent	Biṭṭĩeṅ.	Juṇáseṅ.	Baihṇíṅ.
Loc.	Biṭṭĩá bich.	Juṇásá bich.	Baihṇí bich.
Abl.	Biṭṭĩá te.	Juṇátá te.	Baihṇí te.
Voc.	Biṭṭĩe.	Juṇáse.	Baihṇí.
PLURAL—			
Nom.	Biṭṭĩáṅ.	Juṇásáṅ.	Baihṇíṅ.
Form.	Biṭṭĩáṅ.	Juṇásáṅ.	Baihṇíṅ.
Gen.	Biṭṭĩáṅ dá.	Juṇásáṅ dá.	Baihṇíṅ dá.
Dat.	Biṭṭĩáṅ jo.	Juṇásáṅ jo.	Baihṇíṅ jo.
Acc.			
Agent	Biṭṭĩáṅ.	Juṇásáṅ.	Baihṇíṅ.
Loc.	Biṭṭĩáṅ bich.	Juṇásáṅ bich.	Baihṇíṅ bich.
Abl.	Biṭṭĩáṅ te.	Juṇásáṅ te.	Baihṇíṅ te.
Voc.	Biṭṭĩo.	Juṇáso.	Baihṇíṅ.

Náṅ, name (masc.) has Form. náṅeṅ, Gen. náṅeṅ dá, &c.

Plur. Nom. Náṅ, Form. náṅáṅ, Gen. náṅáṅ, dá, &c., so also giráṅ, village, Gen. giráeṅ dá (or giráṅeṅ dá).

Gá, cow, has Form. gáí, Gen. gáí dá, &c., Agent gáíṅ.

Plur. Nom. gáíṅ, Form. gáíṅ, Gen. gáíṅ dá, Agent gáíṅ.

PRONOUNS.

	Singular.		*Plural.*
Nominative	*Maiṅ* or *húṅ*, "I."	Nominative, Agent	*Assáṅ*, "we."
Accusative, Dative	*Minjo*, "me, to me."	Accusative, Dative	*Assáṅ jo*, "us, to us."
Agent	*Maiṅ*, "by me."		
Ablative	*Minjo te*, "from me."	Ablative	*Assáṅ te*, "from us."
Genitive	*Merá*, *Mere*, *Merí*, "my, mine."	Genitive	**Mhára*, *Mhára*, *Mhárí*, "our, ours."
Locative	*Minjo bich*, "in me." *Minjo uppar*, "on me."	Locative	*Assáṅ bich*, "in us." *Assáṅ uppar*, "on us."

The second Personal Pronoun is declined as follows:—

	Singular.		*Plural.*
Nominative	*Túṅ*, "thou."	Nominative	*Tussáṅ*, "you."
Dative, Accusative	*Tujjo*, "thee, to thee."	Dative, Accusative	*Tussáṅ jo*, "you to you."
Agent	*Taiṅ*, "by thee."	Agent	*Tussáṅ*, "by you."
Ablative	*Tujjo te*, "from thee."	Ablative	*Tussáṅ te*, "from you."
Genitive	*Tera*, *Terí*, *Tere*, "of thee, thine."	Genitive	*Tumhárá*, *Tumhárí*, *Tumhára*, "of you yours."
Locative	*Tujjo bich*, "in thee."	Locative	*Tussáṅ bich*, "in you.

* is like the Márwárí forms of Hindí, *of Mdiwárí*, *Mhára*, "our, ours."

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The Proximate Demonstrative Pronoun is declined as follows :—

	Singular.	*Plural.*
Nominative	*Eh*, "this, he." / *Eh*, "this."	*Eh*, "these, they."
Accusative / Dative	*Is jo*, "this, to this."	*Inhán jo*, "these, to these."
Agent	*Innín*, "by this."	*Inhán*, "by these."
Ablative	*Is te*, "from this."	*Inhán te*, "from these."
Genitive	*Is dá*, etc., "of this."	*Inhán dá*, "of these."
Locative	*Is bich*, "in this."	*Inhán bich*, "in these."

EXAMPLE.

Eh sach galánde je ásá jie narása mare.

They say this true, that the hopeful lives, the hopeless dies.—*Kángrá Proverb.*

The Interrogative Pronoun *Kyá* "what?" is declined as follows :—

	Plural.
Nominative	*Kyá*, "what?"
Dative ... ... / Accusative	*Kajo*, "for what?"
Ablative	*Kais te*, "from what?"
Locative	*Kais bich*, "in what?"

EXAMPLE.

Ráti de handhye dá kyá phal paeá.

Janghán dá núr guáeá Rám.

Of wandering on foot at night what fruit did you get?

You spoiled the splendour (literally, light) of your legs, Oh Ram!—*Marriage Song.*

The Interrogative Pronoun *Kun* "who?" is thus declined :—

	Singular.	*Plural.*
Nominative	*Kun*, "who?"	*Kun*, "who?"
Dative / Accusative	*Kus jo*, "whom," "to whom?"	*Kinhán jo*, "whom," "to whom?"
Ablative	*Kus te*, "from whom?"	*Kinhán te*, "from whom?"
Genitive	*Kus dá* / *Kus di* / *Kus de* "of whom?"	*Kinhán dá* / *Kinhán di* / *Kinhán de* "of whom?"
Agent	*Kinnín*, "by whom?"	*Kinhán*, "by whom?"

Terá mungiá dupaṭṭá kinnín rangí dittá.

By whom was your green dupaṭṭá dyed?—*Phárí chharjhát* (*Kángra.*)

REMOTE DEMONSTRATIVE PRONOUN *Oh* "that," "she," "he," "it."

	Singular.	*Plural.*
Nominative	*Oh*, "he"	*Oh*, "they."
Dative / Accusative	*Us jo*, "him, to him."	*Unhán jo*, "them, to them."
Agent	*Unnín*, "by him."	*Unhán*, "by them."
Genitive	*Us dá* / *Us di* / *Us de* "of him."	*Unhán dá* / *Unhán di* / *Unhán de* "of them."

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CORRELATIVE PRONOUN *Saih.*

	Singular.	*Plural.*
Nominative	*Saih*, "that, the same,"	*Saih.*
Dative, Accusative	*Tis jo.*	*Tinhán jo.*
Agent	*Tinniń.*	*Tinhán.*
Genitive	*Tis dá.*	*Tinhán dá.*
	Tis dí.	*Tinhán dí.*
	Tis de.	*Tinhán de.*

RELATIVE PRONOUN *Jo.*

	Singular.	*Plural.*
Nominative	*Jo*, "who, which."	*Jo*, "who, which."
Dative, Accusative	*Jis jo*, "to whom, to which."	*Jinhán* and *jinhán jo.*
Agent	...*Jinniń*, "by whom."	*Jinhán*, "by whom."
Genitive	...*Jis dá*, "of whom."	*Jinhán dá*, "of whom."
Ablative	...*Jis te*, "from whom."	*Jinhán te*, "from whom."

Other pronouns are—

Koí, someone, anyone.
Kichchh, something, anything.
Je koi, whosoever.
Je kichchh, whatsoever.

EXAMPLES.

Saih apṇiá máú dá baṛá láḍlá hai.
He is a great darling of his mother.
Tis dí juṇás baṛí luṛáki hai.
His wife is very quarrelsome.
Main bakil bhí kitta. Tinniń dhawwe máre, kichh uttar bhí tinniń nahiń kittá.
I engaged a vakil. He consumed (my) money, (but) he did not even make any answer.
Jinhán musaddiáń dá bal, tinhán bhare péṛú pal.
Those who have the assistance of the officials, have their grain receptacles (*péṛú pal*) full.
Jinhán jo, Rájeá, terá tráṇ.
Those to whom, Oh Rája, is your help.
Tinhán de ghar na kháṇ na manjjeń báṇ.
To their houses is neither food nor strings for their beds.

ADJECTIVES.

Adjectives used like nouns are declined like nouns. Adjectives qualifying nouns are not inflected unless the Nominative Singular Masculine end in *á*. When the Nominative Singular Masculine ends in *á*, the adjective is declined like nouns in *á*, the feminine being like nouns in *í*. This is contrary to the rule in Urdú, but in accordance with the rule in certain forms of Panjábí.

Kharáá ádmí, good man, Agent *Khareń ádmiéń.*
Gen. Plur. *Kharááń ádmiáń dá.*
Kharí juṇás, good woman, Gen. Sing. *Kharíá juṇáeá dá.*
Ag. *Khariéń juṇáseń.*
Biṭṭiá diáń ghoṛiáń dá, of the daughter's horses.

Comparison is made by means of the postposition *te*, as *kharáá*, good, *ie te kharí*, better than this, *sabbhniń te kharáá*, better than all, best.

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PRONOMINAL ADJECTIVES OF QUANTITY.

Itṇá, so much or many (Demonstrative).
Titṇá, so much or many (Correlative).
Jitṇá, as much or many (Relative).
Kitṇá, how much or many? (Interrogative).

PRONOMINAL ADJECTIVES OF KIND.

Idehá, "such," "like this" Hindi *Aisá*.
Tidehá, "such" "like that," „ *Waisa*.
Jidehá, "like which," "as" „ *Jaisá*.
Kidehá, "like what," "how," „ *Kaisá*.

EXAMPLES.

Idehá guár koi mere dikkhṇe bich niñh áeá.
No fool like this came within my experience (within my seeing).*
Saih sáhab kidehá hai.
What is that sáhib like?
Jidehá agla thá tidehá hi hai.
As the former was like that exactly is he.

Pronominal Adverbs of direction like *ídhar*, "hither," *udhar*, thither," *jidhar*, "whither," *tidhar*, "thither," *kidhar*, "whither," seem to be wanting in Jándarí.†

PRONOMINAL ADVERB OF MANNER.

Proximate Demonstrative.	*Relative.*
Iñháñ or *úñhañ*, "thus"	*Jiñháñ*, "as."
Correlative.	*Interrogative.*
Tiñháñ, "so"	*Kiñháñ*, "how?"

ADVERBS OF TIME.

Agáhán, "before" (Hindi *ágé*), also *ageñ*.
Aj, "to day," as in Panjábí.
Kal, "to-morrow, yesterday."
Parsóñ, "the day before yesterday, or the day after to-morrow."
Chauth, "the fourth day past or future, counting to-day as the first day, to-morrow or yesterday as the second, &c."
Panjauth, "the fifth day."
Chhiauth, "the sixth day."
Pachácháñ, "after, afterwards."
Phirí, "again."
Bhiágá, "in the morning." *Sanjjhá*, "in the evening."
Bárambár, "repeatedly."
Kadí, "sometimes; ever."
Kadí na, "never."
Kadi kadáiñ, or *kadí ná kadi*, "sometimes, rarely."
Nit, "continually, always."

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* This would be in Gádi:—Íuhá guár mere herne má ná á.
Such a fool came not within my seeing.
(Observe—"herna," to *see*,
"má" for *manj*, in,
"á." 3rd singular past tense of *ínú* "to come"=*dyá*.)

† Jándar or Jhándar is the term used by the Gaddís for the country not included in their country, Gadheran. [It literally means 'cotton-clothed,' *i.e.*, the people not dressed in woollen garments like the Gaddís.]

Pápí lak Paháṛie patthar Jinhán de chit.
Ang maláwá kadi kadáiṅ, nain maláwá nit.
The mountain people are wretches, whose hearts are stone.
They join bodies rarely, they are always joining eyes.—*Song.*
Huṇ, "now."

ADVERBS OF PLACE.

Neṛeṅ, "near."
Dúr, "far."
Pár, "over, across."
Uʻár, "this side," *úár-pár*, "on both sides."
Wál, "to, towards." *Tahsíldárs wál já*; (*jáh* in singular, *já* in plural,) "go to the Tahsíldár."
Paráháṅ, "on that side." (Hindi—*pare*).
Uráháṅ, "on this side." (Hindi—*ure*).
Ithú táeṅ, *Idhi táeṅ*, } "up to this."
Uppar, "up."
Bunh, *heth*, "down."
Andar, "within," and *báhar*, "without," are as in Hindi.
Agáháṅ, "before," or *aggeṅ*.
Pachháháṅ, "behind," or *pichchheṅ*.
Taiṭhe, *Tahṭhi*, "there"—(*Gádi*).
Taiṭhi, *Gaddi seite gallá bátá karí.*
There with a Gaddí I talked.—*Dharmsála.*
Handrá, in Gaddí and *Narti* in Kángrí, "elsewhere." *So appí zamín chhaḍi handró na gáhande*, "they abandoning their land do not go elsewhere."—(*Gádí*).

PRONOMINAL ADVERBS OF TIME.

Proximate Demonstrative	*Remote Demonstrative.*	*Relative.*
Haṇ, huṇ, ibheṅ, "now,"	Then.	*Jáklú*, "when."
Correlative.		*Interrogative.*
Táhlú, "then."		*Káhlú*, "when?"

PRONOMINAL ADVERBS OF PLACE.

Proximate Demonstrative.	*Remote Demonstrative.*	*Relative.*
Itthú, "here."	*Otthú*, "there."	*Jitthú*, "where."
Itthe.—(*Kutlehr*).		
Correlative.		*Interrogative.*
Titthú, "there."		*Kuthú*, "where?"
Taiṭhe, "there."—(*Gádi*)		

OTHER ADVERBS.

Kaiṅh, kajo, "why."	*Nehíṅ, niṅh*, no.
Iddheṅ taiieṅ, "for this reason."	*Satábí*, "quickly."
Háṅ, "yes."	*Achchí tará, kharú kari*, "well."

PREPOSITIONS.

The commonest have been given under the declension of nouns. Subjoined is a brief list of others. The same word is often both a preposition and an adverb. For convenience sake most of the constructions are given :—

Heṭh, "under."
Minjo bál or *balá*, "beside me."
Minjo kane or *maiṅ kane*, "with me."

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Tisdeṅ táeṅ, "for him."
Tereṅ táeṅ, "about thee."
Assáṅ sáhi, "like us."
Tinháṅ bakkhí, tinháṅ bál or *balá, tinháṅ deṅ páseṅ*, all mean towards them.
Tiste parant, "after it."
Tisdeṅ, chauhíṅ páseáṅ, "round about it."
Tussáṅ barábar, "equal to you."
Minjo te parant, maiṅ parant, minjo biná, "apart from me."

THE NUMERALS

1, *Ik.*	17, *Satárá.*	32, *Batrí.*	69, *Unhattar.*
2, *Do.*	18, *Ṭhárd*	33, *Tetrí.*	70, *Sahattar.*
3, *Trai.*	19, *Únníṅ*	34, *Chautrí.*	77, *Sathattar.*
4, *Chár.*	20, *Bíh.*	35, *Panjatrí.*	79, *Unási.*
5, *Panj.*	21, *Ikkí.*	36, *Chhiatrí.*	80, *Assí.*
6, *Chhiyyá.*	22, *Bái.*	37, *Satattrí.*	87, *Satási.*
7, *Satt.*	23, *Treí.*	38, *Aṭhattrí.*	89, *Uṇánúeṅ.*
8, *Aṭṭh.*	24, *Chaubbí.*	39, *Uṇtáli.*	90, *Nabbeṅ.*
9, *Nau.*	25, *Panjí.*	40, *Cháli*	97, *Satánúeṅ.*
10, *Das.*	26, *Chhabbí.*	47, *Satiáli.*	99, *Naṛinúeṅ.*
11, *Giárá.*	27, *Satáí.*	49, *Uṇúnjá.*	100, *Sau.*
12, *Bárá.*	28, *Ṭháí.*	50, *Panjáh.*	200, *Do Sau.*
13, *Tehrá.*	29, *Uṇatti.*	57, *Satúnjá,*	1,000, *Hajár.*
14, *Chaudá.*	30, *Tih* or *tríh.*	59, *Uṇáhṭ.*	1,00,000, *Lákh.*
15, *Pandrá.*	31, *Katti* or *katrí.*	60, *Saṭṭh.*	
16, *Soṭá.*		67, *Satáhṭ.*	

ORDINALS.

1*st*, *Paihlá.*	5*th*, *Panjúáṅ.*
2*nd*, *Duwwá.*	6*th*, *Chiṭṭhá.*
3*rd*, *Tríyyá.*	7*th*, *Satúáṅ.*
4*th*, *Chauthá.*	10*th*, *Dasúaṅ.*

50, *Panjáhúáṅ.*

For the thirties the forms with and without *r* are both used, thus, *satattrí* or *satattí*, thirty-seven.

It should be noticed that *t* and *h* in *sathattar* are pronounced separately The word is not *sa-thattar* but *sat-hattar.*

Other numerical forms are subjoined: —

Ik bárí, once.
Do bárí, twice.
Paihlí bárí, first time.
Trai guṇá, three-fold.
Das guṇá, ten-fold.
Addhá, half.
Pauṇe do, 1¾.
Sawá do, 2¼.
Ḍhái, 2½.
Ḍiḍḍh, 1½.
Saḍhe chár, 4½.
Ik páo ¼.

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CONJUNCTIONS.

The chief conjunctions are—

Te, and.
Apaṇ, but.
Je, if.
Bháeṅ, although.

THE VERB.

Auxiliary Verb.

Present.

Singular.	*Plural.*
Maiṅ hai.	Assáṅ han.
Túṅ hai.	Tussáṅ han.
Saih hai.	Saih han.

Past.

Singular.	*Plural.*
Maiṅ thá (Fem. thí).	Assáṅ the.
Túṅ thá (Fem. thí).	Tussáṅ the.
Saih thá (Fem. thí).	Saih the.

The past *thá*, "was," is like Hindi.

Aj mere boṭí kamáhn pichhe hí rahí gae han.
To-day my $\frac{\text{cook}}{\text{kitchen}}$ servants have remained behind. (*Kángra*).
Tussáṅ aj kal kiá paṛhde han?
What are you reading nowadays?
Eh Rájpút halke han.
These are low Rájpúts.—(*Kángra*).

Paṇá, full.

I.—Tenses derived from the Root.

Present Conditional.

I may fall.

Singular.	*Plural.*
Paṇáṅ.	Paṇíe.
Paṇe.	Paṇá or paṇhn.
Paṇe.	Paṇhn.

Future.

I shall fall.

Singular.	*Plural.*
Paunghá, Fem. paunghí.	Paunghe.
Paunghá.	Paunghe.
Paunghá.	Paunghe.

Imperative.

Fall.

Singular.	*Plural.*
Paṇ.	Paṇá.

II.—Tenses derived from the Present Participle.

Indefinite or Past Conditional.

I fall or should fall.

Singular.	*Plural.*
Paundá.	Paunde.
Paundá.	Paunde.
Paundá.	Paunde.

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Present Indicative.

I am falling.

Singular.	*Plural.*
Paundá hai.	Paunde han.
Paundá hai.	Paunde han.
Paundá hai.	Paunde han.

Imperfect.

I was falling.

Singular.	*Plural.*
Paundá thá.	Paunde the.
Paundá thá.	Paunde the.
Paundá thá.	Paunde the.

III.—Tenses formed from Past Participle.

Past Indicative.

I fell.

Singular.	*Plural.*
Peá, Fem. paí	Paie, Fem. paiíáṅ.
Peá.	Paie.
Peá.	Paie.

Present Perfect.

I have fallen.

Singular.	*Plural.*
Peá hai, Fem. paí hai.	Paie han.
Peá hai.	Paie han.
Peá hai.	Paie han.

Pluperfect.

Singular.	*Plural.*
Peá thá.	Paie tho.
Peá thá.	Paie the.
Peá thá.	Paie the.

Infinitive or Verbal Noun.

Pauṇá, falling. Pauṇe dá, of falling.

Participle.

Present ... ... Paundá, falling.
Past ... ... Peá, fallen.
Conjunctive ... ... Paí karí, having fallen.
Adverbial ... ... Paundeṅ hí, while falling.
Agent ... ... Pauṇe bálá, fallen, about to fall.
Dative ... ... Pehá, in the state of having fallen.

It will be sufficient if the main parts of other verbs are indicated.

HoṆá, be, become.

Present Conditional ... ... Hoáṅ.
Future ... ... Húnghá.
Imperative ... ... Ho.
Indefinite or Past Conditional Hundá.
Past Indicative ... ... Hočá.
Present Perfect ... ... Hočá hai.
Pluperfect ... ... Hočá thá
Participles ... ... Hundá, being.
Hočá, been.
Hoíkarí, having been.
Hundeṅ hí, while being.
Hoṇe bálá, one who is about to be.

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AUṆÁ, go.

Present Conditional ... ... Auáṅ (3rd Plur. auhn).
Future ... ... Auṅghá.
Imperative ... ... Á.
Indefinite, Past Conditional Aundá.
Past Indicative ... ... Ayá, Fem. áí, Plur. áe, Fem. áíáṅ.
Participle ... ... Aiháá, in the state of having come.
The others regular.

JÁṆÁ go.

Present Conditional ... ... Jááṅ (2nd Plur. jáá, 3rd Plur. j áhn)
Future ... ... Jáṅghá.
Imperative ... ... Jah jáá.
Indefinite, Past Conditional Jándá.
Past Indicative ... ... Geá.
Participles ... ... Gehá, in the state of having gone.

RAIṆÁ, remain.

Present Conditional ...	... Rehán,	Rahíe.
	Raihe,	Rehá or raihn.
	Raihe,	Raihn.
Future	... Raiṅghá.	
Imperative	... Raih rehá.	
Indefinite, Past Conditional	Raihndá.	
Past Indicative ...	... Rehá.	
Participle	... Réhá, in the state of having remained. The *e* in this word is very long drawn out; distinguishing it from the *rehá* in the Present Conditional, the Imperative and the Past Indicative.	

BAIṆÁ or BAIṬṆÁ, sit.

Present Conditional ... Behán, baiṭhán.
Future ... ... Bainhghá, baiṭhghá.
Imperative ... ... Baih baiṭh.
Indefinite, Past Conditional. Baihndá, baiṭhdá.
Past Indicative ... Behá, baiṭhéá.

TRANSITIVE VERBS.

MÁRNÁ, beat.

Present Conditional...	Márán,	Márie.
	Máre,	Márá or márn.
	Máre,	Márn.
Future	Márghá.	
Imperative	Már márá.	
Indefinite, Past Conditional.	Márdá.	
Past Indicative	... Maiṅ márĕá.	Asáṅ márĕá.
	Taiṅ márĕá.	Tusáṅ márĕá.
	Tinní márĕá.	Tinháṅ márĕá.
Present Perfect	... Maiṅ márĕá hai.	Asáṅ márĕá hai.
	Taiṅ márĕá hai.	Tusáṅ márĕá hai.
	Tinní márĕá hai.	Tinháṅ márĕá hai

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Pluperfect ...	... Maiñ márĕá thá.	Asáñ márĕá thá.
	Taiñ márĕá thá.	Tusáñ márĕá thá.
	Tiunní márĕá thá.	Tinháñ márĕhá thá.

The rules for the agreement of márĕá, márĕá hai, márĕá thá, with the object of the sentence are like those in Urdú or Panjábí.

Participle ... ... Márehá, in the state of having been beaten.

PASSIVE.

The passive is formed by means of the verb *jáṇá*, go, used with the past participle, thus,

Maiñ márĕá jáñghá, I shall be beaten.
Saih márí gei, she was beaten.

In the passive it generally has the sense of *be killed*.

KHÁṆÁ, eat.

Indefinite, Past Conditional ...	... Khándá.
Past Indicative	... Khádhá.

PÍṆÁ, drink.

Indefinite, Past Conditional ...	... Píndá.
Past Indicative	... Pítá.

DEṆÁ, give.

Indefinite, Past Conditional ...	... Dindá.
Future	... Dingghá.
Past Indicative...	... Dittá.

LAIṆÁ, take.

Indefinite, Past Conditional ...	... Laindá.
Future	... Laingghá.
Past Indicative	... Leá.

GALÁṆÁ, say, speak.

Indefinite, Past Conditional ...	... Galándá.
Past Indicative	... Galaiyá.

KARNÁ, do.

Indefinite, Past Conditional ...	... Kardá.
Past Indicative	... Kittá.

JAṆṆÁ, know.

Indefinite, Past Conditional ...	... Jáṇdá.
Past Indicative	... Jáṇĕá.

Laí auṇá, bring, *laí jáṇá*, take away are conjugated like *auṇá* and *jáṇá*, Habit, continuance and state are expressed as follows:—

Saih auá kardá hai, he is in the habit of coming, *saih chárá kardá hai*, he is in the habit of grazing (transitive).

Maiñ dikkdá raiñndá hai, I continue looking.
Maiñ pauṇa lagghĕá, I am in the act of falling.

SENTENCES.

1. *Terá náñ kyá hai?* What is thy name?
2. *Es ghore di kyá umar hai?* What is the age of this horse?

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8. *Itthú te Kashmír kitṇi dúr hai?* From here how far is Kashmír

4. *Tere buṛhe daiṅ kitṇe puttar han?* In thy father's (house) how many sons are there?

5. *Maiṅ ajj baṛí dúre te haṇḍhi áyá.* I today from very far walking came.

6. *Mere cháche de puttre dá biáh tisdiá baiḥṇí kane hoeá hai.* My uncle's son's marriage is with his sister.

7. *Ghaṛe hachchhe ghoṛe dí káṭhí hai.* In the house is the white horse's saddle.

8. *Tisdiá piṭṭhí par káṭhí páí deá.* On his back put the saddle.

9. *Maiṅ tisde puttre jo baṛe koṛe máre.* I beat his son many stripes.

10. *Saih paháṛe diá choṭiá par bakriáṅ chárá kardá hai.* He grazes goats on the top of the hill.

11. *Saih tis rukkhe heṭh ghoṛe úpar baiṭhehá hai.* He under that tree is seated on a horse.

12. *Tisdá bháú apṇiá baiḥṇí te baḍḍá hai.* His brother is bigger than his sister.

13. *Tiddá* (or *tisdá*) *mul ḍhái rupayye hai.* The price of that is two-and-a-half rupees.

14. *Merá buṛhá (babb) tis lauhke ghareṅ raihndá hai.* My father lives in that small house.

15. *Tis jo eh rupayye deí deá.* Give him these rupees.

16. *Saih rupayye tiste leí leá.* Take those rupees from him.

17. *Tis jo matá máríkarí rassiáṅ kane bannhá.* Having beaten him much tie him with ropes.

18. *Khúwwe te páṇi kaḍḍhhá.* Drawn water from the well.

19. *Maite* (or *minjo te*) *agge chalá.* Walk before me.

20. *Kudá játak tusáṅ picháháṅ auá kardá hai?* Whose son is in the habit of coming behind you?

21. *Saih tussáṅ kuste mullen leá?* From whom did you buy that?

22. *Giráeṅ de ikki haṭwáṇie te.* From a shopkeeper of the village.

SONGS.

Marriage Song.

Ráti de haṇḍhṇe jo chhaḍḍí deh, Káhná.
Huṇ hoeá gharbárí, Rám.
Aggeṅ tú thá, Káhná, hálú gualú.
Huṇ hoeá gharbárí, Rám.
Give up wandering at night, Oh Kahna!
Now you have become a married man, Oh Rám!
Before you were, Oh Kahna! a ploughman and a cowherd!
Now you have become a married man, Oh Rám!
Maihriá dá sang chhaḍḍí de tú Káhná.
Huṇ hoeá gharbárí, Rám.
Abandon, abandon the society of Gujar women, Kahna.
Now you have become a married man! Oh Rám!
Maihr is a Gujar and *Maihrí* a Gujar-woman.

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Songs sung by women at weddings of Brahmans, Rájpúts and Khatrís in Kángra—

Assáṅ bachhái kálí kamalṛí,
Kuṛmeṅ bachhái sutranjí jí;
Tussáṅ áí baho angaṇe.
We have spread black blankets,
The opposite party in marriage (Kuṛam) have spread carpets;
Come you and sit down in the courtyard.

[*Note.*—In marriage parties the bride's family are "kuṛam" to the bridegroom's party and the bridegroom's party are "kuṛam" to the bride's. There is no English word which expresses the relationship.]

Kí tussáṅ mangde ṭukṛá muchṛá,
Kí tussáṅ sárí de bhukkhe the.
Assáṅ mangde kuṛameṅ día dáríá,
Leí chubáreṅ baiṭhe the.
Question.—Do you want a morsel or a piece of bread,
or are you hungry for the whole?
Answer.—We want the wife of the Kuṛam,
They took her and were sitting in the upper storey.

GENEROSITY. (*Gádí*).

Málí Sálí sakke bháí,
Ṭhíkríá rí ḍhál baṇáí;
Chalande giddaṛ tíre láe
Sálí balandá bhujjí kháṇí;
Málí balandá káṇí lissí hai;
Káṇí jo pujáṇí.
Málí and Sálí were two own brothers,
They made a shield of bits of earthenware.
They shot a running jackal with an arrow.
Sálí says "Let's eat it fried;"
Máli says "The one-eyed woman is ill;"
"Let's take it to the one-eyed woman."

Song on Rája Sansár Chand, Kaṭoch Rájpút of Kángra, marrying a pretty Gaddí woman whom he saw herding her cows—

(Dharmsála)—
Gaddí cháre bakríáṅ,
Gaddaṇ cháre gáíṅ,
Ghaṛá bhajje sapṛíá,
Binná kháú gáíṅ,
Her jawán ruíá,
Ráje Gaddaṇ behí.
The Gaddí was grazing his goats;
The Gaddí woman was grazing her cows;
Her *ghaṛa* was broken on the rocks,
The cows ate the pad (worn between the head and the jar on it).
Seeing her young face,
The Rája married the Gaddan.

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JÁNDHAR SONG.

1. *He.—Pussí, pussí,*
Kajo russí,
Láhuṭá geá manáṇá ;
Chal pussí bhat kháṇa.

Darling, darling,
Why art thou sulking.
A boy (son) has gone to pacify thee
Come, darling, eat thy rice.

She.—Jáṇe juráṇá,
Maiñ nahíñ auṇá.

2. *Púṇi nahíñ mukdí ;*
Tand nahíñ truṭdí ;
Sas nahíñ ákhdí
Je páṇie jo jáṇá.

The ball of wool never comes to an end,
The thread never breaks ;
My mother-in-law never says
"Go for water."

SAHNU MALI'S SONG.

Gaddí Song—

(1). *Súhí, súhí pagṛí ná láṇí,*
(2). *Máliá Sáhṇúá bo !*
(3). *Máṇhúñ balale je lilárí,*
(4). *Bhaṭṭi rí jhinjaṇ mangáṇí,*
(5). *Máliá Sáhṇúá bo !*
(6). *Piṭṭhí terí kaṭerá khalṛú ?*
(7). *Láleá Tundeiá bo !*
(8). *Peṭe kaserá halaṛú ?*
(9). *Sáliá Tundeiá bo !*
(10). *Pete máli-rá halaṛú.*
(11). *Sáliá Tundeiá bo !*
(12). *Kugti-rá ṭheká na laiṇá,*
(13). *Máliá Sáhṇúá bo !*
(14). *Kálá, kálá ḍagṭá na ṭáṇá,*
(15). *Máliá Sáhṇúá bo !*
(16). *Máṇhúñ balale je há ṭhekedár,*
(17). *Máliá Sáhṇúá bo !*

(1). A red, red *pagṛi* do not put on,
(2). Oh Máli Sáhṇú !
(3). People will say you are a dyer;
(4). Bring rice of Bhaṭi,
(5). Oh Máli Sáhṇú !
(6). Of what is the skin on your back (full) ?
(7). Oh Láli Tundei !
(8). In your womb whose child is there ?
(9). Oh Sáli Tundei !
(10). In your womb is Máli's child,
(11). Oh Sáli Tundei.
(12). Do not take the contract of Kugti,
(13). Oh Máli Sáhṇú !

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(14). A black, black coat do not put on.
(15). Oh Málí Sáhnú!
(16). People will say you are a contractor.
(17). Oh Málí Sáhṇú.

Notes.—(2), "Málí Sáhṇú," (7), "Lálá Tundeí," "Sálí Tundeí." Málí, Lálá and Sálí are the names of the persons. Sáhṇú and Tundeí are the names of their castes.

(3), "Balale" is the 3rd person. plural, future tense, from balṇá "to say."

THE WOOING OF SAMBHÚÁ. (*Gádí*).

1. *Sambhúá merá múhríyá dá náṭ!*
2. *Sambhúá dherá* (2) *hoí lai,* (1)
3. *Dherá hoí lai bo merí ján!*
4. *Sambhúá dherá hoí lai.*
5. *Kaṇaká rí roṭí, ghíú, dál,*
6. *Sambhúá kháí karí já,*
7. *Kháí karí já bo merí ján!*
8. *Dohaṛ díndí* (4) *bachhái.*
9. *Sambhúá soí karí* (1) *já,*
10. *Soí karí já merí ján!*
11. *Sambhúá soí karí já.*
12. *Kálá jiná* (5), *ḍorá* (6) *hachhá* (7) *choḷá* (8),
13. *Ammá merí! Sambhúá áyá bo.*

1. Oh Sambhú, my first dancer! (*i.e.*, leader in a Gaddi dance.)
2. Oh Sambhú! be slow (*i.e.*, stay here).
3. Be slow, my life!
4. Oh Sambhú! be slow.
5. Bread of wheat, *ghi* and *dál*,
6. Oh Sambhú! eat before you go: (literally "having eaten go.")
7. Eat before you go, my life!
8. I am spreading a shawl.
9. Oh Sambhú, sleep before you go: (literally "having slept go.")
10. Sleep before you go, my life!
11. Oh Sambhú! sleep before you go.
12. (With) a black like girdle (and) a white frock.
13. Oh mother! Sambhú has come.

Notes.—(1). "Hoí lai," "kháí karí," and "soí karí," are the conjunctive participles from the verbs "hoṇá," "kháṇá" and "soṇá" respectively. In Hindi these forms would be "ho karke," "khá karke" and "so karke."

(2). "Dherá" is the Hindi and Panjábi "dhírá" "slow whence comes "dhiraj" "slowness," "dhirtáí "patience" and other derivatives.

(3). "Kaṇaká." The *a* at the end of "kaṇak" is added to nouns ending in a consonant to prepare them for receiving the cases-affix *rá*.

(4). "Díndí" is the present participle feminine from "díṇá" "to give."

(5). "Jiná" is the pronominal adjective of similarity and corresponds to "jaisá" in Hindi.

(6). "Ḍorá" is the cord of black wool which the Gaddi winds round his waist. Gaddi women also wear it, and the "ḍorá" is used as a binder by women after childbirth.

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(7). Hachhá means "white."

(8). "Cholá" is the capacious woollen frock worn by Gaddi men and women. It is secured round the waist by the "ḍorá." The "cholá" comes half down the thigh on men and to the ankles on women. The "ḍorá" round the waist makes a large body in the "cholá" above the waist. The body is called the "khokh," and forms a receptacle for very miscellaneous articles, such as a number of newly born lambs, bread, or wool for spinning.

THE GADDI GIRL'S CHOICE OF A HUSBAND.

1. *Tá buḍhrú jo ná deṇí cháchúá, deṇí, cháchúá.*
2. *Sajre chúṇḍe raṇḍ bholi ho.*
3. *Tá chákara jo ná deṇí, cháchúá, deṇí, cháchúá.*
4. *Hák pánde uṭhí gahnde ho.*
5. *Tá dúr-desá jo ná deṇí, cháchúá, deṇí, cháchúá.*
6. *Gorú chugánde jo deṇí ho.*
7. *Tá rogí jo ná deṇí, cháchúá, deṇí, cháchúá,*
8. *Sajre chúṇḍe raṇḍ bhúchgḍhli ho.*
9. *Bhaiṛá charánde jo deṇí, cháchúá, deṇí, cháchúá.*
10. *Khokha bharí delá más ho.*
11. *Bhaiṛá de puhála jo deṇí, cháchúá, deṇí, cháchúá.*
12. *Piṭṭhí jo delá cholú ho.*

1. To an old man do not give me, father, do not give me, father.
2. I shall be a widow while my hair is (still) freshly done.
3. To a servant do not give me, father, do not give me, father.
4. A call comes—He gets up and goes (and leaves me).
5. To one who lives far away do not give me father, do not give me, father.
6. To one who grazes a herd of cattle give me.
7. To a sick man do not give me, father, do not give me, father,
8. I shall become a widow while my hair is (still) freshly done.
9. To a herder of sheep give me, father, give me, father.
10. He will give me his pocket full of meat.
11. To a tender of sheep give me, father, give me, father.
12. He will give me a frock for my back.

Notes.—In translating this song all the "tás" and all the "hos" should be omitted. They are without meaning.

"Jo" in the first, third, fifth, sixth, seventh, ninth, eleventh and twelfth lines is the sign of the dative case.

"Chách" in Gáddi and "cháchú" in the valleys of Kángra is a common word for "father."

The meaning of the second and eighth lines is—"If you marry me to an old or a sick man I shall be a widow before my hair, which was done for my wedding, is ruffled," *i. e.*, I shall be a widow before my wedding dress is worn out.

"Bholi" in the second line is the feminine third person singular future, from "bhoṇá" "to be."

"Gorú" in the sixth line means a herd of horned cattle.

"Khokha" in the tenth line is the body of a Gaddi's frock which is made into a pocket by the frock being tightly bound at the waist with a woollen rope called "ḍorá" which passes several times round the waist. The "khokha" is used to carry miscellaneous articles. The wearer's dinner may be seen in it or even half a dozen new-born lambs or kids

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"Gáhlí" in the eighth line is the feminine third person singular future, from "gáhṇá" "to go," "to become."

"Delá" in the twelfth line is third person singular future, from "deṇá" "to give."

THE SONG OF RAJA GOPI CHAND. (*Gádí*).

1. *Chanaṇ chaukí bo rúpí jháriyáṅ Rájá Gopi Chand nahás.*
2. *Tá ammar bholá bo aghṇá. chándí bargá, ṭhaṇḍi búnd kataur ás.*
3. *Tá chhajje bo baiṭhi mátá Naiṇ Banti naiṇ bhari, bhari roe.*
4. *Tá phiri uparhúṅ here Rájá Gopi Chand, Tú mátá Naiṇ Banti roe.*
5. *Tá kuṇi ditti, mátá, tijo gáli? Kuṇi balle mande bol.*
6. *Tá nahiṅ bo ditti, beṭá, minjo gáli, ná balle mande bol.*
7. *Tá kuṇi bo herú, mátá, mandi hákhri? Tiseri hákhri kaḍhaṅ.*
8. *Tá na bo herú minjo, beṭa, mandí hákhrí, ná koi gáliáṅ dé.*
9. *Tá jaisi káyáṅ, beṭá, teri, taisi báwal tere rí.*
10. *Tá jal bal mitti ho gei húi bhasamáṅ ri ḍheri.*
11. *Tá sikh deṅ, mátá, meri páie umar káyáṅ.*
12. *Tá jog dhiáyá Ráje Bharthari, pai umar káyáṅ.*
13. *Tá jog bo dhiáṇá, mátá, múṅ, meri páṇi umar káyáṅ.*
14. *Tá jog dhiáyá Ráje Gopi Chande pái umar káyáṅ.*

1. On a seat of sandal-wood, with silver ewers, Rája Gopi Chand was bathing.
2. "The heaven is clear like silver whence do the cold drops come?"
3. Sitting in the balcony his mother, Naiṇ Banti, was weeping bitterly.
4. Then again Rája Gopi Chand looked up. His mother Naiṇ Banti was weeping.
5. *He.*—"Who gave, mother, to you abuse? Who spoke evil words"?
6. *She.*—"Neither was given, son, to me abuse: nor were spoken evil words."
7. *He.*—"Then who looked (at you), mother, with evil eyes? His eyes I will tear out."
8. *She.*—"No one looked at me, son, with evil eyes, nor gave me abuse.
9. (I was thinking that) as your body is, so was your father's.
10. He was burned and became clay. He became a heap of ashes."
11. *He.*—"Then give me advice, mother, make my body immortal."
12. *She.*—"Rája Bharthari became an ascetic. He made his body immortal."
13. *He.*—I would become an ascetic, mother. I would make my body immortal.
14. So Rája Gopi Chand became an ascetic. He made his body immortal.

A SONG.

1. *Níhlá dí táṅ Jaṭṭí Lubáṇú jo chhalí, chhalí puchhdí.*
2. *Táṅ dúblá túṅ kit gúṇe hoá ho.*

(A Jaṭṭí of the plains chaffing, chaffing, asked Lubáṇú).
She.—For what reason have you become lean?

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3. *Tá ek táṅ bo ṭuṭṭú, bo gorie, Jammúan dá háṇá ho.*
4. *Táṅ dúje bo taṅ ṭuṭṭí balrí prit ho.*

He.—First, oh fair one, the Jammu revenue is deficient (*i.e.*, I cannot pay the revenue).
Secondly, the love of a girl is broken off (*i.e.*, I have been jilted).

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5. *Tán ḍheḍḍú bálú denní hán Lubaṇúáṅ.*
6. *Bharí denní hán Jammúáṅ de hále ho.*
7. *Tán nawíṅ nawíṅ lánní hán prít ho.*
She.—I will give you my ear-rings and nose-ring, O Lubánú.
I will pay the Jammu revenue.
Then I give you new, new love.

---

8. *Tá pahile bo tán hále bo Lubáṇúáṅ ḍheḍḍú báṭú denní hán.*
9. *Dúje hále matthe dí janjírí ho.*
She.—Then at the first instalment, Lubánú, I will give my ear-rings and nose-ring.
And at the second instalment the forehead chain.

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10. *Tá amma bájhúṅ raihnní hán, Lubáṇúáṅ.*
11. *Bápú bájhúṅ raihnni hán.*
12. *Tuddh bájhúṅ ḍhúṇ bo maḍhúṇí ho.*
She.—Then I will remain without mother, Lubánú—
and I will remain without father.
Without thee I am silent (i.e., sad).
(This song is incomplete).

A Song.* (*Gádí*).

Uchí, uchí máṛhiá merá srí ṭhákar sondá;
Rádhá báú jhulándí há.
Krishna.—Tá tú kajo ruṭṭhí ruṭṭhí merí Rukmaṇí Rádh;
Tuddh bin níndar na aundí há.
Rádhá.—Tá daraṇiáṅ mochṛú, jiṭhaṇiáṅ mochṛú;
Mú gorí mochṛú nahíṅ há.
Krishna.—Tá tú mat ruṭhíṅ, ruṭhíṅ merí Rukmaṇí Rádhá;
Rádhá jo mochṛú leí denná hán.
On a high, high eminence my Lord God is sleeping;
Rádhá is fanning a breeze.
Krishna.—Why are you pouting, pouting, my Rukmaní Rádhá?
Without you sleep does not come.
Rádhá.—My younger sisters-in-law (have) shoes, my elder sisters-in-law (have) shoes;
I fair-complexioned (have) no shoes.
(To me fair is no shoe, literally).
Krishna.—Do not pout, pout, my Rukmaní Rádhá!
To Rádhá I will give shoes.

A Ditty.

Khasam mare	...	...	...	If a husband die.
Dul bal kare	...	...	..	One may wander to and fro (in search of another).
Yár mare	...	...	...	If a lover die.
Kíṅháṅ jíṇá	...	...	...	How can one live?
Khind ṭuṭṭe	...	...	...	If a blanket is torn,
Ṭallí páíó	...	...	...	Put on a patch.
Ambar ṭuṭṭe	...	...	...	If heaven splits.
Kíṅháṅ síṇá	...	...	...	How can one sew it?

* This Song is incomplete.

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Notes on the Gadi Dialect of the Kangra Gaddis by the late EDWARD O'BRIEN, Esquire, C.S., Deputy Commissioner of Kangra. Revised with Additional Notes by the Rev. T. GRAHAME BAILEY, B.D., M.R.A.S., Wazirabad.

NOUNS.

The declension of Gádí nouns is effected (except for the agent case), as in Hindostání, by the addition of Postpositions to what may be called the "Formative" case of the noun. Thus *Nominative Singular* khandá (a flock), *Formative Singular* khande; *Genitive Singular* khande rá, &c.

The following is a scheme of the formative cases in the various declensions, showing also the nominatives plural:—

	Nom. Sing.	Format. Sing.	Nom. Pl.	Format. Pl.
I.—Masc. in a ...	Khandá ...	Khande ...	Khande ...	Khande.
II.— „ in u ...	Gobhrú ...	Gobhrú ...	Gobhrú ...	Gobhrú.
III.— „ in a consonant	Ghar ...	Gharí ...	Ghar ...	Gharé.
IV.—Fem. in a „	Biár ...	Biárí ...	Biár ...	Biárí.
V.— „ in i ...	Ijjí ...	Ijjí ...	Ijjí ...	Ijjí.
VI.— „ in o ...	Khakho ...	Khakho ...	Khakhoé ...	Khakhoé.

The following gives the postpositions which form the various cases with their Hindostání equivalents:—

	Hindostání.	Gádí.
Agent	ne	No postposition. Usually the formative by itself is used.
Genitive	ká (adjective agreeing with the substantive).	rá (adjective agreeing with the substantive).
Dat. and *Acc.*	ko	jo, bo, or go.
Locative	men	manj or mán.
Ablative	se	thaun.

The genitive is as in Hindostání an adjective agreeing in gender and number with the subject or object of the genitive, *e. g.* khande rá bheḍá, a sheep of a flock; khande rí málikní, the proprietress of a flock.

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The other postpositions are, as in Hindostáni, indeclinable.

The following paradigm gives the six declensions in full :—

	Masc. in á.	Masc. in a.	Masc. in a consonant.	Fem. in a consonant.	Fem. in í.	Fem. in o.
	A flock.	*A young man.*	*A house.*	*Wind.*	*A mother.*	*A mother-in-law.*
SINGULAR—						
Nom.	Khandá.	Gobrá.	Ghar.	Bíár.	Ijjí.	Khakho.
	Khandá.	Gobrá.	Ghará.	Bíárí.	Ijjí.	Khakho.
(Format.)	Khande.	Gobrá.	Ghará.	Bíárí rá.	Ijjí rá.	Khakho rá.
Gen.	Khande rá.	Gobrá rá.	Ghará rá.	Bíárí jo.	Ijjí jo.	Khakho jo.
Dat.	Khande jo.	Gobrá jo.	Ghará jo.	Bíárí.	Ijjí.	Khakhoe.
Acc.	Khande.	Gobrúe.	Ghare.	Bíárí { manj. / máu.	Ijjí ... { manj. / máu.	Khakho { manj. / máu.
Agent	Khande { m / más.	Gobrá { manj. / máu.	Ghará { manj. / máu.	Bíárí thaun.	Ijjí thaun.	Khakho thaun.
Locative	Khande thaun.	Gobrú thaun.	Ghará thaun.	Ai bíárí.	Ai ijjío.	Khakhoá.
Ablative	Ai khande.	Ai gobrárá.	Ai ghará.	Bíárí.	Ijjí.	Khakho.
Vocative	Khande.	Gobrá.	Ghar.	*Bíárí*	*Ijjí.*	*Khakhoá.*
PLURAL—						
Nom.	Khande.	Gobrá.	*Ghará.*	Bíárí rá.	Ijjí rá.	Khakhoá rá.
Gen.	Khande rá.	Gobrá rá.	Ghará rá.	Bíárí jo.	Ijjí jo.	Khakhoá jo.
Dat. }	Khande jo.	Gobrá jo.	Ghará jo.	Bíárí.	Ijjío.	Khakhoe.
(Format.)	Khande.	Gobrúe.	Ghare.	Bíárí { manj. / máu.	Ijjí ... { manj. / máu.	Khakhoá { manj. / máu.
Acc. }	Khande.	Gobrá { manj. / máu.	Ghará { manj. / máu.	Bíárí thaun.	Ijjí thaun.	Khakhoe thaun.
Agent	Khande { manj. / más.	Gobrá { manj. / máu.	Ghará thaun.	Ai bíárío.	Ai ijjío.	Ai khakhoá.
Locative	Khande thaun.	Gobrá thaun.	Ai ghare.			
Ablative	Ai khandío.	Ai gobrárío.				
Vocative						

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EXCEPTIONS—*The Locative.*

3rd declension ; locative formed by adding *e* to nominative :—

She. *Maiṅ bo ghare sas kalihárí ho.*
He. *Tá terí bo tá sassá jo, gorie, charkhá le delá ho.*
Baithí bo táṅ katan katáe ho.
She. To me at home there is a cross mother-in-law. [wheel.
He. Then to your mother-in-law, Fair one! I will give a spinning
Let her sit and mind her spinning.

EXAMPLES :—

1st declension :—Masc. in á.

Nom. Sing. Mere bhái male ak khandá há.
My brother has a flock.
Gen. Sing. Ih bheḍḍú mere buṛhe-re khande-rá há.
This sheep belongs to (*lit.* is of) my father's flock.
Ih khande-rí málikní kasrí há.
The owner of the flock is ill.
Dat. Acc. Sing. Auṅ khande jo ak kuttar pálnu huṅ.
I bring up a dog to guard (*lit.* for) the flock.
Agent Sing. Auṅ khande luṛhái dittá thú.
I was thrown down by a flock.
Loc. Sing. Gaddí khande manj khaṛurá rahnda thú.
The shepherd was standing in his flock.
Abl. Sing. So khande thauṅ gharájo á há.
He has come from the flock to his house.
Voc. Sing. Ai khande mat nakhí gachchh!
Oh flock, don't run away!
Nom. Pl. Mere bhái male khande hin.
My brother has flocks.
Gen. Pl. Ih bheḍḍú mere buṛhe-re khande-re hin.
These sheep belong to (*lit.* are of) my father's flock.
Iáṅ khande-rí málikní kasrí ha.
The owner of the flocks is ill.
Dat. Acc. Pl. Auṅ khande jo ak kuttar pálnu húṅ.
I bring up a dog to guard (*lit.* for) the flocks.
Agent Pl. Auṅ khande luṛhái dittá thú.
I was thrown down by the flocks.
Loc. Pl. Gaddí khande manj khaṛurá rahndá thá.
The shepherd was standing in his flocks.
Abl. Pl. So khande thauṅ gharájo á há.
He has come from the flocks to his house.
Voc. Pl. Ai khandio mat nakhí gachchhá!
Oh flocks, don't run away!

Exception :—Fem. in á.

Auṅ bujhnúṅ barkhá na bhoṇe rí.
I think there will be no rain.

2nd declension :—Masc. in u.

Nom. Sing. Ak gobhrú madarse jo gáhndá há.
A young man goes to school.
Gen. Sing. Ise gobhrú rá buṛhá gyání há.
The young man's father is wise.
Ise gobhrú-rí kalam kharí há.
The young man's pen is good.
Báḷú rá laskandá súná.
The gold of the nose-ring sparkles." *Song.*

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Dat Acc. Sing. Gurúe ak kitáb gobhrú jo dittí.
The teacher has given a book to a young man.

Agent Sing. Tiní gobhrúe minjo khabar dittí.
The news was given me by that young man.

Loc. Sing. Gobhrú (manj or mán) barí akl há.
There is much wisdom in the young man.

Abl. Sing. Meín tis gobhrú thauń kharí gal khuní.
I have heard good words from that young man.

Voc. Sing. Ai gobhrúá rází haiń.
Oh young man art thou happy.

Rátí ba rátí íná jáná chhadí díná, chhorúá.
Pícha thauń luṛhlí ghoṛí, jinde Khojúá.
"Give up coming and going every night, Oh boy!"
"From behind a great rock will fall (on you) dear Khojúá!"

Song of Khojú.

Luṛhlí "will roll down" is third singular feminine future from Luṛhná "to roll down."

Nom. Pl. Gobhrú madarse jo gáhnde hin.
Young men go to school.

Gen. Pl. Tiáń gobhrú rá buṛhá gyání há.
The young men's father is wise.
Tiáń gobhrú rí kalama kharí hin.
The young men's pens are good.

Dat. Acc. Pl. Gurúe kitába gobhrú jo dittí.
The teacher has given books to the young men.

Agent Pl. Tíyeń gobhrúe munjo khabar dittí.
The news was given me by young men.

Loc. Pl. Gobhrú manj (or mán) barí akl há.
There is much wisdom in young men.

Abl. Pl. Maiń tiáń gobhrú thauń kharí gal khuní.
I have heard good words from those young men.

Voc. Pl. Ai gobhrúo rází bhoá!
Oh young men be happy!

Dative. Tá janghlú jo deli suthaṇú, ḍholá apne jo.
'Then for his thighs I will give trousers to my lover.'

Song of a woman equipping her lover for crossing a mountain pass.

Bheṛa re puháluú jo deṇí, cháchúá, deṇí cháchúá.
Píṭṭhí jo delá cholú ho.
"To a herder of sheep give me, Father! give me, Father!
For my back he will give a coat.

Song of a woman on the choice of a husband.

"Delí" is the third person singular feminine and "delá" is the third person singular masculine of the future tense from deṇá "to give." Delí I will give.' Delá He will give.

3rd declension:—Masc. in a consonant.

Kuse tarike tusílá wich hájar bhoṇá (Nagrota)?
On what date am I to be present in the tahsil?

Nom. Sing. Merá ghar tauń thauń choúr kuroh há.
My house is four miles from here.

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Gen. Sing. Gharâ râ mâlik Kuḷû jo chalego hâ.
The owner of the house has gone to Kullu.
Gharâ rî mâlikṇî jo ak charkhâ de.
Give the mistress of the house a spinning wheel.

Dat. Acc. Sing. Ih bat gharâ jo gâhnde hâ.
This road leads to a house.

Loc. Pl. Jiyan ghare ghâ poûrâ bhondâ hâ tiyân manj baṛî. taulî ag lagandî hâ.
Fire is easily caught by houses which are roofed with grass.

Loc. Sing. Gharâ manj (or mân) chul ate gharâ ate loṭe ate thâḷî hin.
In a house are a fire-place and water-jars and brass vessels and dishes.

Abl. Sing. Mere gharâ thauṅ Shahpur ak paṛâ hâ.
It is one stage from my house to Shahpur.

Voc. Sing. Ai gharâ mat ḍhâeṅ !
"Oh house do not fall" !

4th declension :—Fem. in a consonant.

Nom. Sing. Biâr jhulû karinde hâ.
The wind is blowing.

Gen. Sing. Biârî-râ jor baṛâ hâ.
The power of wind is great.
Biârî-rî chheṛ kanâ jo ṭauṇe kare diṇdî hâ.
The noise of the wind is deafening.

Dat. Acc. Sing. Biârî jo rukhe de !
Shut out the wind ! (*lit.* to the wind).

Agent Sing. Biârî sab khaiḷ bhanî ditte hin.
The slates are broken by the wind.

Loc. Sing. Biârî manj (or mân) mat gacheṅ na ta kasrî bhûch gâhlâ.
Do not go into the wind or else you will get ill.

Abl. Sing. Biârî thauṅ picheḍe bho.
Get away from the wind.

Voc. Sing. Ai biârî merî kaṇaká jo kharâb mat kar !
Oh wind do not spoil my wheat !
Faslâ râ belâ aich reḥû hâ.
The time of the harvest having come has continued.

5th declension :—Fem. in î.

Nom. Sing. Ijjî apṇe nikke jo pyâr karĕndi hâ.
A mother loves her child.

Gen. Sing. Puttar ijjî-lâ bhaiṛâ charandâ hâ.
The son is feeding his mother's sheep.
So apṇî ijjî-rî kitâb paṛhĕnde hâ.
She is reading her mother's book.

Dat. Acc. Sing. Buṛhe userî ijjî jo ghuṇḍû âṇî ditta hâ.
The old man gave a veil to his mother.

Agent Sing. Ih paṭṭû userî ijjî baṇâû hâ.
This woollen stuff has been woven by his mother.

Loc. Sing. Ijjî manj (or mân) dâh mate hâ.
There is much love in a mother.

Abl. Sing. Maiṅ apṇi ijjî thauṅ rupeyya leû hâ.
I got money from my mother.

Voc. Sing. Ai ijjî or Ai ijjîe riso kar !
Oh mother ! cook food !

Nom. Pl. Ijjî apṇe nikke jo piyâr karû karĕndî hin.
Mothers love their children.

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Gen. Pl. Puṭṭar ijjí-re bheṛá charú karande hin.
The sons are feeding their mother's sheep.
So apṇí ijjí-rí kitába paṛhĕndí há.
She is reading her mother's books.

Dat. Acc. Pl. Búṛhe úáṅrí ijjí jo ghuṇḍú áṇí dittá há.
The old men gave veils to their mothers.

Agent. Pl. Ih paṭṭú úáṅrí ijjíe baṇáú há.
This woollen stuff has been woven by their mothers.

Loc. Pl. Ijjí manj (or máṅ) dáh mate há.
There is much love in mothers.

Abl. Pl. Meíṅ úáṅrí ṭopi úáṅrí ijjí thauṅ ándí.
I have brought their hats from their mothers.

Voc. Pl. Ai ijjío riso karáí!
Oh mothers cook food!

6th declension:—Fem. in o.

Nom. Sing. Khakho apṇí nukhá jo síṇá sarándí há.
A mother-in-law is teaching her daughter-in-law how to sew.

Gen. Sing. Masc. Khakho-rá ghar dúr há.
The mother-in-law's house is far away.
Useri Khakho-rí gá nakhí gei há.
Her mother-in-law's cow has run away.

Dat Acc. Sing. Mere bhái khakho jo ak bhaiṛ bakshísh dittí há.
My brother has given a sheep to his mother-in-law.

Agent Sing. Ih dhán userí khakhoe baḍḍhe hin.
This rice has been cut by his mother-in-law.

Loc. Sing. Useí khakho manj (or máṅ) baṛá dharm há.
There is much good in her mother-in-law.

Abl. Sing. Meri baihṇ apṇi khakho thauṅ apṇe máo bábá-re ghare gich pujjí há.
My sister has come from her mother-in-law into her parent's house again.

Voc. Sing. Ai khakho apṇe jawáí síte pyáre síte balú kar!
Oh mother-in-law speak gently to your son-in-law.

Nom. Pl. Khakhoá apṇí nukhá jo síṇá sárándí hin.
The mothers-in-law are teaching their daughters-in-law how to sew.

Gen. Pl. Úáṅrí khakhoá-re ghar dúr hin.
The houses of their mothers-in-law are far away.
Úáṅrí khakhoá-rí gáí nakhí geí hin.
The cows of their mothers-in-law have run away.

Dat. Acc. Pl. Mere bhái úáṅrí khakhoá jo dúí bhaiṛá bakshísh dittí hin.
My brothers have given two sheep to their mothers-in-law.

Agent Pl. Ih dhán úáṅrí khakhoá baḍḍhe hin.
This rice has been cut by their mothers-in-law.

Loc. Pl. Úáṅrí khakhoá manj (or máṅ) baṛá dharm há.
There is much good in their mothers-in-law.

Abl. Pl. Merí baihṇí apṇí khakhoá thauṅ apṇe máo bábá-re ghare gich pujjí hin.
My sisters have come from their mothers-in-law into their parent's house again.

Voc. Pl. Ai khakhoá apṇí jawáí síte pyáre síte balú karáí.
Oh mothers-in-law speak gently to your sons-in-law.

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Agent Sing. Merí khakhoe ih kam karú há.
By my mother-in-law this deed was done.
Nom. Pl. Merí khakhoá gharú geí.
My mothers-in-law went home.
Agent Pl. Merí khakhoe merí janání bigáṛí dittí há
My mother-in-law has ruined my wife.

POST POSITIONS.

The following require the nouns which they govern to have the genitive with *re*:—

Agge,	before.	Tale,	below.
Andar,	in.	Sámhṇe,	in front of.
Uppar,	above.	Paihle,	before, in time.
Báhar,	outside.	*Marúre,	through, or in consequence of.
Báṭe,	in place of.		
Táiṅ, táen,	for, on account of,	*Mela,	conformable to.
Parant	after.		

The following do not require *re*, but require the noun they govern to be in the formative case:—

Bin,	without.	Pichhoṛe or pichhárə	behind.
Manj, Máṅ	in or among.	Sábí,	like, of appearance.
Pár	beyond.	Bunh,	below.
Seíte,	with.	Malle	towards, with, near (Urdú pás).

Majat or márfat (by help of) is feminine as Ih kam teri majat bhúá

Examples.

Tudh bin níndaṛ na índí ha.
Without you sleep comes not.

Haṭṭí kajo á thú? Lúṇá tamákú re táeṅ á thú. *Dharmsála Gádí.*
For what had you come to the shop? For salt and tobacco I had come.

Meíṅ herú tíáṅ re bál bachche malle koi nəkhí paṛekhí nahíṅ gáhnde.
I saw to his children no neighbours go.

Herú is singular past tense of herná, to see; malle, to, towards, Urdu pás.

Gáhnde present tense of gáhṇá, to go.

Auṅ Muhaṇe malle thú tinní roṭí kháṇe jo na balú.
I was with Mohan. He did not invite me to eat food; literally, did not say to eat bread.

Balú 3rd singular past tense from balṇá to say, to speak, *e. g.*, Urdu bolná.

FIRST PERSONAL PRONOUN.

	Singular.	*Plural.*
Nom.	Auṅ, múṅ, aṅuṅ.	Asse, nassuṅ.
Gen.	Merá.	Índá.
Dat.	Munjo, mágo, múṅhúṅ, múṅ.	Assú jo.
Acc.	Munjo, múṅhúṅ, múṅ.	
Agent.	Meíṅ.	Asse.
Abl.	Múṅ thúuṅ.	Assú thuuṅ.
Loc.	Múṅ manj.	Assú manj.
Form.	*Meíṅ, múṅ, ma.*	*Asse.*

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Examples—

Nom. Auṅ na puṭande apṇe jo.
I do not pull out my own. *Song.*
Muṅ joṭá re raste Kuárkhí jo gáhṇá. (*Gadheran*).
I am going to Kuársi by way of the passes.

Dat. Munjo sarm índí.
To me shame comes. I am ashamed.
Diráṇiáṅ báḷú, jiṭháṇiáṅ báḷú.
Múṅ gorí báḷú nahíṅ há (or *mágo báḷú na ha* in another version).
My younger sisters-in-law (have) nose-rings, my elder sisters-in-law (have) nose-rings. To me (though I am fair) is no nose-ring. *Song.*
Má go choúr ḳhau bhaiṛá bin.
With me are 400 sheep.
Má go maṇhú bhejí de.
Send men to me.
Múṅhúṅ or múṅ dote khoraiṛí jo gáhṇá há.
To-morrow to me is to go (I have to go) to my father-in-law's house.
Muṅhuṅ khakho malle gáhṇá.
I must go to my mother-in-law.

* There is in Kángri a dative *moge*, to me, as in—

Moge tis-rá pattá nehíṅ. I have no news of him (*Dharmsála.*)

Agent. Meíṅ khuṇú há so Láhor go thá.
I have heard he had gone to Lahore. (*Song.*)

"Khuṇú" is the past participle of khuṇṇá "to hear"; "há" is the third person singular present tense of the auxiliary verb. "So" is the third personal pronoun. "Go" is the past participle of "gáhṇá" "to go." "Thá" is the third person singular past tense of the auxiliary verb.

Nom. plural. Asse choúr bhái húṅ.
We are four brothers.

Examples of the plural of the first personal pronoun are rarely heard in the country talk unless it is necessary to lay stress on the number. In conversation the singular seems generally to do duty for the plural.

THE SECOND PERSONAL PRONOUN.

	Singular.	*Plural.*
Nom.	Tá.	Tusse, tussáṅ.
Gen.	Terá, terí, tere.	Túndá, túndí, túnde.
Dat.	Tujjo, tágo.	Tussú jo.
Acc.	Tujjo, tudh.	
Agent.	Taíṅ.	Tusse.
Loc.	Tuddh manje.	Tussú manje.
Abl.	Tuddh thauṅ.	Tussú thauṅ.
Form.	Tuddh, tá.	Tusse.

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Examples—

Terí bheḍ rá náṅ kae há ? Chitarí. *Song of Khojú.*
Qn. What is the name of your sheep ? *Ans.* "Spot."
Chhorúá, tujjo láran rikhṇí khálí, jinde Khojú. *Ditto.*
Boy ! a she bear with cubs (láran) will eat you, dear Khojú !
Lok tá bhramande múṅ tuḍdh karní mitrí. *Ditto.*
People then suspect me and you of making love,
Taíṅ sadiá. Tá áí, jinde Khojú ! *Ditto.*
You called me. Then I came, dear Khojú !
Tá go kĕtí ṭháhar gorú hin ?
With thee how many head of cattle are there ? *i. e.* How many head of cattle hast thou.
Tuḍdh bin níṅdar ná aundí há. *Song.*
Without you sleep does not come.
Tussu thauṅ meíṅ kághaz mangú thú.
From you I had asked for paper.
Tuḍdh seíte meíṅ balú thú.
To thee I had said.
Dote auṅ tá go na flá.
To-morrow I to you will not come.

THE PRONOUN OF THE THIRD PERSON.

	Singular.	*Plural.*
Nom.	Uh, so.	So.
Gen.	Userá, userí, usere.	Uáṅrá, úáṅrí, úáṅre.
Dat. } *Acc.*	Usjo.	Uáṅ jo.
Agent.	Uní.	Uíɟen.
Loc.	Us manj.	Uáṅ manj.
Abl.	Us thauṅ.	Uáṅ thauṅ.
Form.	Us.	Uáṅ.

Uh is indefinite, any "he."
So is definite, some "he" who is known to the speaker, "Tás" and "tis" are also used for the formative of uh and so.

THE NEAR DEMONSTRATIVE PRONOUN.

	Singular.	*Plural.*
Nom.	Ih.	Ih.
Gen.	Ise-rá, ise-rí, ise-re.	Iáṅ-ra, iáṅ-rí, iáṅ-re.
Dat. } *Acc.*	Is jo.	Iáṅ jo.
Agent.	Inní.	Ɣyyeṅ.
Loc.	Is manj.	Iáṅ manj.
Abl.	Is thauṅ.	Iáṅ thauṅ.
Form.	Is.	Iáṅ.

THE REMOTE DEMONSTRATIVE PRONOUN.

	Singular.	*Plural.*
Nom.	So.	So.
Gen.	Tiɛ́-rá, tiɛ́-rí, tiɛ́-re.	Tiáṅ-rá, tiáṅ-rí, tiáṅ-re.
Dat. } *Acc.*	Tis jo.	Tiáṅ-jo.
Agent.	Tinní.	Tíyyeṅ.
Loc.	Tis manj.	Tiáṅ manj.
Abl.	Tis thauṅ.	Tiáṅ thauṅ.
Form.	Tis, tisá.	Tiáṅ.

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Examples—

Jaserí khairí, tiserí niáhí.
Jinní barí tinní biáhí.

The spring crop belongs to that man to whom the autumn crop belongs.
That man marries (the girl) who betrothed her.
"Khairí" is the autumn or Kharíf harvest. "Niáhí" is the spring or Rabi crop.

Formative Singular.

Terá man tĕssá seíte kajo lagúrá há ?
Why is your heart attracted to that (girl) ?

Agent Singular.

Tinní múṅ seíte jorá japatí karí.
He did violence with me. (*Kángra*).

Formative Plural.

Tú kajo koḍá jo gáhndá haiṅ.
Merá nátá gotá chhúre hin. Tiáṅ seíte milṇá gáhndá húṅ.
Qn. Why are you going to the fair ?
Ans. My betrothed and her relations have come. I am going to meet them.

THE RELATIVE PRONOUN.

	Singular.	*Plural.*
Nom.	Je and jo.	Je and jo.
Gen.	Jase-rá, jase-rí, jase-re.	Jiáṅ-ra, jiáṅ-rí, jiáṅ-re.
Dat. } *Acc.*	Jas-jo.	Jiáṅ-jo.
Agent.	Jinni.	Jíyyeṅ.
Loc.	Jas-manj.	Jiáṅ manj.
Abl.	Jas-thauṅ.	Jiáṅ thauṅ.
Form.	Jas.	Jiáṅ.

Example of the Singular Agent Case.

Jinní barí tinní biáhí.
He by whom she was betrothed, married her. *Proverb.*

THE INTERROGATIVE PRONOUN.

	Singular.	*Plural.*
Nom.	Kuṇ ?	Kúṇ ?
Gen.	Kase-rá kase-rí, kase-re ?	Kiáṅ-rá, kiáṅ-ri, kiáṅ-re ?
Dat. } *Acc.*	Kas-jo ?	Kiáṅ-jo ?
Agent.	Kuṇí ?	Kíyyeṅ ?
Loc.	Kas manj.	Kiáṅ manj ?
Abl.	Kas thauṅ ?	Kiáṅ thauṅ.
Form.	Kas ?	Kiáṅ.

Examples—Singular Agent.

Tá kuṅí hi ditti, mátá, tujjo gálíáṇ ? Kuṅí ballo mande bol ?
Who gave, mother, to you abuse ? Who spoke evil words ?

Song of Rája Gopi Chand.

Tá kuṇí bo horú, mátá, mandí hákkhí ? Usdí hákkhí dindá kaḍhsí.
Who looked, mother (at you) with evil eyes ? His eyes I will tear out.

Song of Rája Gopi Chand.

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The Neuter Interrogative Pronoun "kié," what? is declined as follows:—

Nom.	Kié?
Gen.	Kaṭe-rá, kaṭe-rí, kaṭe-re?
Dat. *Acc.*	Kajo?

Examples—

Eh kaṭerí chhiṛí hă.
"Of what wood is this?"
So kajo go thá.
"Why did he go?"

THE INDEFINITE PRONOUN.

Singular.

Nom.	Koí.
Gen.	Kaskí-rá, kuskí-rí, kaskí-re.
Dat. *Acc.*	Kaskí jo.
Agent.	Kuṇí.
Loc.	Kaskí manj.
Abl.	Kaskí thauṅ.

No Plural.

Examples—

Gen. Eh bhaiṛ, kaskí rí bholí.
This sheep probably belongs to some one.
Agent. Eh kam kuní karú bholá.
This deed will have been done (*i. e.*, probably has been done) by some one.

THE REFLEXIVE PRONOUN APPE, APU' "SELF."

The single form ăpú does duty for both Singular and Plural.

Nom.	Appe, apú.
Gen.	Apṇá, apṇí, apṇe.
Dat. *Acc.*	Apú jo.
Agent.	Apú.
Loc.	Apú manj.
Abl.	Apú tháuṅ.

Examples—

Nom. Auṅ appe go. "I myself went."
Agent. Unní ăpú karú. "He himself did it."
Loc. Gaddi ăpú manj ghuḷande hin.
"The Gaddis are fighting among themselves."

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The following are the corresponding Adjectives and Adverbs formed from Pronominal bases :—

Pronoun.	Adjective of Quantity.	Adjective of Numbers.	Adjective of Kind.	Adverb of Time.	Adverb of Place.	Adverb of Direction.	Adverb of Manner.	Adverb of Number.
Ih, eh. "This."	• Itúná [etrá]. "This much."	Etí. "This many."	Ɣnhá, "Of this kind."	Ebe. "Now."	Iṭhí. "Here."	Erá, irá, ihrá. "Hither."	Ɣhán. "In this manner."	Etrá. "So many."
Uh. "That."	• Utúná. "That much."	Utí. "That many."	Unhá "Of that kind."	...	...	Urá.	...	...
So. "That." (Formative Tis).	• Tatúná [tetrá]. "That much."	Teti. "That many."	Tínhá. "Of that kind."	Taṇe, tĕkhaṇe. "Then."	Teṭhí. "There."	Terá and urá. "Thither."	Tíhán. "Thus" "In that manner."	Tetrá. "That many."
Kuṇ, "Who?" kiá. "What"	• Katúná [ketrá]. "How much."	Keti. "How many?"	Kínhá. "Of what kind?" "Like which."	Kaṇhe, kaṇe and kĕkhaṇe "When?"	Kaṭhí. "Where."	Kahrá, kará "Whither."	Kíhán. "In what manner."	Ketrá. "How often."
Je, jo. "Who."	• Jitúna [jetrá]. "As much."	Jeti. "As many."	Jínhá. "Of which kind" "As."	Jaṇe and jĕkhaṇe. "When."	Jeṭhí. "Where."	Jerá. "Whither."	Jíhán "In this manner."	Jetrá. "That many."

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Teṭhi is more remote than uṭhi. From where=kaṭáoṅ.

Examples—

Tá go ketí ṭhákar pahrú hin ?
With thee how many head of sheep and goats are there ?
Ṭahṛ gowár mere herne máṅ na á.
"Such a fool never came into my sight."
Múhaṇ kaṭhi há ? Moge tis rá patá nehíṅ.
Where is Mohan ? To me of him there is no trace.

(*Dharmsála*).

Kiá bhái yará kahrá chalú haiṅ ?
What, brother and friend, whither art thou going ?
Tuddh kaṇhe iṇá ? When are you to come ?
Auṅ kaṇhe ichhúṅ ? When may I come ?

ADVERBS OF TIME.

To-day: *Aj.*
To-morrow: *Dote.*
Day after to-morrow: *Parohe.*
Day after that: *Nacharohí.*
Always: *Sadá.*
Yesterday: *Hí, kal.*
Day before Yesterday: *Paraj.*
Day before that: *Nakharaj.*
Again: *Phire.*

Examples—

Auṅ dote ílá. I will come to-morrow.
Parohe chala gáhlá. The day after to-morrow I will go.
Múṅ dote khauraiṛí malle gáhṇá há. To-morrow I have to go my father-in-law's.
Hí múṅ Morá re ghar guchhúrá thú. Yesterday I went to the house of Mor.

Dharmsála Gádi.

ADVERBS OF MANNER.

Little by little: Dhakh dhakh.
Quickly: Taulá taulá (or taule taule).
Taulá taulá gah. Go quickly, quickly.
Slowly: Maṭṭha maṭṭha.
Maṭṭha maṭṭha ílá. I will come slowly.

Dharmsála Gádi.

NUMERALS.

One.	Ak.	Sixteen.	Kholá	Fifty-nine.	Uṇáhṭ.
Two.	Dúí.	Seventeen.	Satárá.	Sixty.	Saṭṭh.
Three.	Tráí.	Eighteen.	Aṭhárá.	Sixty-seven.	Sataht.
Four.	Choúr.	Nineteen.	Unní.	Sixty-nine.	Uṇhattar.
Five.	Panj.	Twenty.	Bíhí.	Seventy.	Sahattar.
Six.	Chhiá.	Twenty-seven.	Satáí.	Seventy-seven.	Sathattar.
Seven.	Satt.	Twenty-nine.	Uṇattí.	Seventy-nine.	Uṇásí.
Eight.	Aṭṭh.	Thirty.	Tríhí.	Eighty.	Assí.
Nine.	Nau.	Thirty-seven.	Satattrí.	Eighty-seven.	Satásí.
Ten.	Dakh.	Thirty-nine.	Uṇtálí.	Eighty-nine.	Uṇánúeṅ.
Eleven.	Yárá.	Forty.	Cháli.	Ninety.	Nabbeṅ.
Twelve.	Bárá.	Forty-seven.	Sattáli.	Ninety-seven.	Satánúeṅ.
Thirteen.	Tehrá.	Forty-nine.	Uṇúnjá.	Ninety-nine.	Naṛinúén.
Fourteen.	Chaúddá.	Fifty.	Panjáh.	Hundred.	Khau.
Fifteen.	Pandrá.	Fifty-seven.	Satúnjá.		

Ordinary Gaddis do not count beyond twenty. The more intelligent of them borrow higher numbers from their Kángrá neighbours.

It should be noted that the *t* and *h* in *sathattar* are pronounced separately. The word is not *sa-thattar*, but *sat-hattar*.

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One hundred : khau. Mágo choúr khau bhaiṛá hin.

To me, with me (mere pás) are four hundred sheep. Bhaiṛ one sheep Bhaiṛá plural.

ADJECTIVES OF PLACE.

Agiáṅ : the next before, as agiáṅ mahína, next month.

Naragiáṅ : the next before but one, as naragiáṅ mahína, one month after next.

Chhúṛá : much.

Dharmsála Gádí.

Índe kináre bhí chhúṛá há. On our side too was much (snow).

Dharmsála Gádí.

Right : Daihṇá. Left : bááṅ.

THE VERB.

The Auxiliary Verb is thus conjugated :—

PRESENT TENSE.

	Auṅ húṅ.	"I am."
	Tu haiṅ.	"Thou art."
	So há.	"He is."
	Asse húṅ.	"We are."
	Tusse hin.	"You are."
	So hin.	"They are."
Examples.	Auṅ Gaddi húṅ.	"I am a Gaddi."
	Bát bhí baṛá há.	"The wind too is strong."
	Asse choúr bháí húṅ.	"We are four brothers."
	Mere chach ijí bhí hin.	"There are also my father and mother."

Tá tú kajo ruṭhí ruṭhí, merí Rádhá? Kae de káran ruṭhí há.
"Why art thou annoyed, my Rádha? For what cause art thou annoyed?"
Tá kahrá chalúrá haiṅ. "Whither art thou going?"

Song of Thakar.

PAST TENSE.

Masculine.	Auṅ thú.	Feminine	thí.	"I was."
	Tú thú.	,,	thí.	"Thou wert."
	So thú.	,,	thí.	"He was."
	Asse thíe.	,,	thí.	"We were."
	Tusse thíe.	,,	thí.	"You were."
	So thíe.	,,	thí.	"They were."
Examples.	Kahrá thú,			"Where wert thou."
	Mo Ralí re koḍá jo gahṇá thé.			
	"I was to go to the fair of Ralla,"—literally "To me to the fair of Ralla to go was."			

Nerti jo kajo gó thú. Why did you go to Nerti?
Auṅ apṇe náte sáke ri samhálá jo go thú.
"I had gone for news of my relations."

Kasaure ri kuḷí baṛí khundar há.
Kasaurá's daughter is very handsome.—(*Gádí of Dharmsála*).
Es thauṅ paihle jo sáhib thú so khará thú.
The sáhib who was before him, he was good (Gádí).

BHOṆÁ. "TO BECOME, TO BE."

Infinitive. Bhoṇá, To be, to become.
Root Bho, or Bhuchh.
Present Participle. Bhondá.
Past Participle. Bhúá or Bhuchhúrá.

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I.—*Tenses formed from the Root.*

Aorist.

I may be or become.

Singular.	*Plural.*
Auṅ bhuchhúṅ.	Asse bhuchhúṅ.
Tú bhúeṅ.	Tusse bhúṅ.
So bhúa.	So bhúṅ.

Future. *

I will be or become.

Singular.	*Plural.*
Auṅ bhuchhúṅlá or bholá. Fem. bholi.	Asse bhuchhúṅle or bhole. Fem bholí.
Tú bholá.	Tusse bhole.
So bholá.	So bhole.

Example. Joṭá rí bat karaṛí bholí.
The way of the passes will be difficult.

Imperative.

Singular.	*Plural.*
Tú bho.	Tusse bhoá.

II.—*Tenses formed from the Present Participle.*

Indefinite.

I am or become.

Singular.	*Plural.*
Auṅ bhondá or bhunúṅ.	Asse bhonde or bhunúṅ.
Tú bhondá or bhuneṅ.	Tusse bhonde or bhunúṅ.
So bhondá.	So bhonde.

Present.

I am or become, &c.

Singular.	*Plural.*
Auṅ bhondá húṅ or bhunúṅ.	Asse bhonde húṅ or bhunúṅ.
Tú bhondá haiṅ or bhuneṅ haiṅ.	Tusse bhonde hiṅ.
So bhondá há.	So bhonde hiṅ.

Imperfect.

I was becoming.

Singular.	*Plural.*
Auṅ bhondá thú.	Asse bhonde thíe.
Tú bhondá thú.	Tusse bhonde thíe.
So bhondá thú.	So bhonde thíe.

III.—*Tenses formed from the Past Participle.*

Past.

I became, &c.

Singular.	*Plural.*
Auṅ bhúá or bhuchhúrá.	Asse bhúe or bhuchhúre.
Tú bhúá or bhuchhúrá.	Tusse bhúe or bhuchhúre.
So bhúá or bhuchhúrá.	So bhúe or bhuchhúre.

* In Garhwáli, "lo" is the termination of the future márlo 1st, 2nd and 3rd persons singular future tense of "márná" to strike; "lá" is the termination of all three persons plural future. The Kumaoni future is similar. See Kellogg's Hindi Grammar, pp. 238, 239.

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PERFECT.

I have become, &c.

Singular.	*Plural.*
Auṅ bhúá húṅ or bhuchhúrá húṅ.	Asse bhúe húṅ or bhuchhúre húṅ.
Tú bhúá haiṅ or bhuchhúrá haiṅ.	Tusse bhúe hin or bhuchhúre hin.
So bhúá há or bhuchhúrá há.	So bhúe hin or bhuchhúre hin.

PLUPERFECT.

I had become, &c.

Singular.	*Plural.*
Auṅ bhúá or bhuchhúrá thú.	Asse bhúe or bhuchhúre thíe.
Tú bhúá or bhuchhúrá thú.	Tusse bhúe or bhuchhúre thíe.
So bhúá or bhuchhúrá thú.	So bhúe or bhuhhhúre thíe.

INFINITIVE OR VERBAL NOUN.

Bhoṇá, being; bhoṇerá-rí-re, of being.

CONJUNCTIVE PARTICIPLE.

Bhúchhkarí, or Bhúchhkar "having been" "or having become."

ADVERBIAL PARTICIPLE.

Bhonde síte "on being" or "on becoming."

HERNA. TO SEE.

Her, "see thou," { Herandá / Hernúṅ } "Seeing." Herú. "Seen."

I.—*Tenses of the Root.*

AORIST.

I may see.

Singular.	*Plural.*
Auṅ herún.	Asse herúṅ.
Tú hereṅ.	Tusse heran.
So herá.	So heran.

FUTURE.

I will see.

Singular.	*Plural.*
Auṅ herúṅlá or herlá. Fem. herlí.	Asse herúṅle or herle. Fem. herlí.
Tú herlá.	Tusse herle.
So herlá.	So herle.

IMPERATIVE.

Singular.	*Plural.*
Tú her. "Look thou."	Tusse herá. "Look you."

II.—*Tenses of the Present Participle.*

INDEFINITE.

I see.

Singular.	*Plural.*
Auṅ herandá. Fem. herandí or * hernúṅ.	Asse herande. Fem. herandí or * hernúṅ.
Tú herandá or † herneṅ.	Tusse herande or † hernúṅ.
So herandá.	So herande.

* Hernúṅ. This form of the Present Participle is used only with the first person singular and with the first and second persons plural.

† Herneṅ. This form of the Present Participle is used only with the second person singular.

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PRESENT.

I am seeing.

Singular.	*Plural.*
Auṅ herandá húṅ or hernúṅ húṅ.	Asse herande húṅ or hernún húṅ.
Tú herandá haiṅ or herúṅ haiṅ.	Tusse herande hin.
So herandá há.	So herande hin.

IMPERFECT.

I was seeing.

Singular.	*Plural.*
Auṅ herandá thú. Fem. herandí thí.	Asse herande thíe. Fem. herandí thí.
Tú herandá thú.	Tusse herande thíe.
So herandá thú.	So herande thíe.

TENSES OF THE PAST PARTICIPLE.

PAST.

I saw.

Singular.	*Plural.*
Meíṅ herú.	Asse herú.
Taiṅ herú.	Tusse herú.
Tinní herú.	Tíyyeṅ herú.

PERFECT.

I have seen.

Singular.	*Plural.*
Meiṅ herú há.	Asse herú há.
Taiṅ herú há.	Tusse herú há.
Tinní herú há.	Tíyyeṅ herú há.

PLUPERFECT.

I had seen.

Singular.	*Plural.*
Meíṅ herú thá.	Asse herú thú.
Taiṅ herú thú.	Tusse herú thá.
Tinní herú thú.	Tíyyeṅ herú thú.

CONJUNCTIVE PARTICIPLE.

Her, Herí karí. "Seeing," "On seeing."

Example—

Her jawán ruiyá.
Rájá Gaddaṇ behí.
"Seeing her young looking
The Rájá married the Gaddi woman."

Song of "Nokhí," a Gaddi woman whom Rájá Sansár Chand married.

ADVERBIAL PARTICIPLE.

Herande síte. "On seeing."

PAST PARTICIPLE.

Herúrá, "Seen" corresponds to "dekhá húá" of Hindi.

BEKHṆÁ. To sit.

Imperative.—bekh. Sit (thou).
Present Participle.—bekhandá or bekhúṅ.
Past Participle.—baiṭhá and biṭhúrá.

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I.—*Tenses formed from the Root.*

Aorist.

I may sit.

Singular.	*Plural.*
Auṅ bekhuṅ.	Asse bekhúṅ.
Tú bekheṅ.	Tusse bekhan.
So bekhá.	So bekhan.

Future.

I will sit.

Singular.	*Plural.*
Auṅ bekhlá.	Asse bekhle.
Tú bekhlá.	Tusse bekhle.
So bekhlá.	So bekhle.

Imperative.

Singular.	*Plural.*
Tú bekh, Sit thou.	Tusse bekhá, Sit you.

II.—*Tenses formed from the Present Participle.*

Indefinite.

I sit.

Singular.	*Plural.*
Auṅ bekhandá or bekhnúṅ.	Asse bekhande or bekhnúṅ.
Tú bekhandá or bekheṅ.	Tusse bekhande or bekhnúṅ.
So bekhandá.	So bekhande.

Present.

I am sitting.

Singular.	*Plural.*
Auṅ bekhandá or bekhnúṅ húṅ.	Asse bekhande or bekhnúṅ húṅ.
Tu bekhandá or bekhneṅ haiṅ.	Tusse bekhande hin.
So bekhandá há.	So bekhande hin.

Imperfect.

I was sitting.

Singular.	*Plural.*
Auṅ bekhandá thú.	Asse bekhande thíe.
Tú bekhandá thú.	Tusse bekhande thíe.
So bekhandá thú.	So bekhande thíe.

III.—*Tenses formed from the Past Participle.*

Past.

I sat.

Singular.	*Plural.*
Auṅ baiṭhá or biṭhúrá.	Asse baiṭhe or biṭhúre.
Tú baiṭhá or biṭhúrá.	Tusse baiṭhe or biṭhúre.
So baiṭhá or biṭhúrá.	So baiṭhe or biṭhúre.

Perfect.

I have sat.

Singular.	*Plural.*
Auṅ baiṭhá or biṭhúrá húṅ.	Asse baiṭhe or biṭhúre húṅ.
Tú baiṭhá or biṭhúrá haiṅ.	Tusse baiṭhe or baiṭhúre hin.
So baiṭhá or biṭhúrá há.	So baiṭhe or biṭhúre hin.

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PLUPERFECT.

I had sat.

Singular.	*Plural.*
Auṅ baiṭhá or biṭhurá thú.	Asse baiṭhe or biṭhúre thíe.
Tú baiṭhá or biṭhúrá thú.	Tusse baiṭhe or biṭhúre thíe.
So baiṭhá or biṭhúrá thú.	So baiṭhe or biṭhúre thíe.

INFINITIVE

Bekhṇá. To sit.

CONJUNCTIVE PARTICIPLE.

Bekhí karí. Having sat.

ADVERBIAL PARTICIPLE.

Bekhande síte. On sitting.

PARTICIPLE USED ADJECTIVELY.

Bekhúrá corresponds to "baiṭhá húá" in Hindi.

*ĺṇá. To come.

Infinitive.	ĺṇá.
Present Participle.	ĺndá.
Past Participle	Á or chhúrá.

I.—*Tenses formed from the Root.*

AORIST.

I may come.

Singular.	*Plural.*
Auṅ ichchhúṅ.	Asse ichchhúṅ.
Tú áíeṅ.	Tusse áíyá.
So áíyá.	So ín, ain.

FUTURE.

I will come.

Singular.	*Plural.*
Auṅ ílá or chhúṅlá. Fem. ílí.	Asse íle or chhúṅle. Fem. ílí.
Tú ílá. „ „	Tusse íle. „ „
So ílá. „ „	So íle. „ „

Auṅ dote ílá. I will come tomorrow.

IMPERATIVE.

Singular.	*Plural.*
Tú áí. Come thou.	Tusse áíá. Come you.

II.—*Tenses formed from the Present Participle.*

INDEFINITE.

I come.

Singular.	*Plural.*
Auṅ índá. Fem. índí.	Asse índe. Fem. índí.
Tú índá. „ „	Tusse índe. „ „
So índá. „ „	So índe. „ „

* To bring, le-índá or leí-índá or leí eínú.

Bring, leí-á.
Brought, leí-á.
Bringing, le-índá.
I will bring, le-ílá or leí chhúnlá.

PRESENT.

I come or am coming.

Singular.		*Plural.*	
Auṅ índá húṅ.	Fem. índí, &c.	Asse índe húṅ.	Fem. índí, &c.
Tú índá haiṅ.	„ „	Tusse índe há.	„ „
So índá há.	„ „	So índe hin.	„ „

IMPERFECT.

I was coming.

Singular.		*Plural.*	
Auṅ índá thú.	Fem. índí thí.	Asse índe thíe.	Fem. índí thí.
Tú índá thú.	„ „	Tusse índe thíe.	„ „
So índá thú.	„ „	So aínde thíe.	„ „

PAST.

I came.

Singular.		*Plural.*	
Auṅ á.	Fem. áí.	Asse áe.	Fem. áí.
Tú á.	„ „	Tusse áe.	„ „
So á.	„ „	So áe.	„ „

PERFECT.

I have come.

Singular.		*Plural.*	
Auṅ á húṅ.	Fem. áí, &c.	Asse áe húṅ.	Fem. áí, &c.
Tú á haiṅ.	„ „	Tusse áe hin.	„ „
So á há.	„ „	So áe hin.	„ „

Example.—Jar khít chhúrá há. Fever and ague has come.

PLUPERFECT.

I had come.

Singular.		*Plural.*	
Auṅ á thú.	Fem. áí thí.	Asse áe thíe.	Fem. áí thí.
Tú á thú.	„ „	Tusse áe thíe.	„ „
So á thú.	„ „	So áe thíe.	„ „

From the other Past Participle "chhúrá, another set of tenses is formed.

PAST.

I came.

Singular.		*Plural.*	
Auṅ chhúrá.	Fem. chhúrí.	Asse chhúre.	Fem. chhúrí.

PERFECT.

I have come.

Singular.		*Plural.*	
Auṅ chhúrá húṅ.	Fem. chhúrí húṅ	Asse chhúre húṅ.	

PLUPERFECT.

I had come.

Singular.		*Plural.*	
Auṅ chhúrá thú.	Fem. chhúrí thí.	Asse chhúre thíe.	

INFINITIVE OR VERBAL NOUN.

Iṇá. Coming. Iṇe-rá, iṇe-rí, iṇe-re. Of coming.

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CONJUNCTIVE PARTICIPLE.

Áí karí or ichh karí Having come.

ADVERBIAL PARTICIPLE.

Índe síte. On coming.

GÁHṆÁ. To Go.

IMPERATIVE AND ROOT.

Gáh. "Go."

PRESENT PARTICIPLE.

Gáhndá. "Going."

PAST PARTICIPLE.

Go or guchhúrá. "Gone."

I. —*Tenses formed from the Root.*

AORIST.

I may go,

Singular.	*Plural.*
Auṅ gachhúṅ.	Asse gachhúṅ.
Tú gachheṅ.	Tusse gachhá.
So gachhá.	So gáhan.

FUTURE.

I will go.

Singular.	*Plural.*
Auṅ gáhlá or gachhúṅlá.	Asse gáhle or gachhúṅle.
Tú gáhlá.	Tusse gáhle.
So gáhlá.	So gáhle.

IMPERATIVE.

Go thou.

Singular.	*Plural.*
Tú gáh,	Tusse gachhá.

INDEFINITE.

I go.

Singular.	*Plural.*
Auṅ gáhndá or gáhnúṅ.	Asse gáhnde or gáhnúṅ.
Tú gáhndá.	Tusse gáhnde or gáhnúṅ.
So gáhndá.	So gáhnde.

PRESENT.

I am going.

Singular.	*Plural.*
Auṅ gáhndá or gáhnúṅ húṅ.	Asse gáhnde or gáhnúṅ húṅ.
Tú gáhndá haiṅ.	Tusse gáhnde hin.
So gáhndá há.	So gáhnde hin.

IMPERFECT.

I was going.

Singular.	*Plural.*
Auṅ gáhndá thá.	Asse gáhnde thíe.
Tú gáhndá thú.	Tusse gáhnde thíe.
So gáhndá thá.	So gáhnde thíe.

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III.—*Tenses formed from the Past Participle.*

PAST.

I went.

Singular.	*Plural.*
Auṅ ge or guchhúrá.	Asse gae or guchhúre.
Tú go or guchhúrá.	Tusse gae or guchhúre.
So Soor guchhúrá.	So gae or guchhúre.

PRESENT.

I have gone.

Singular.	*Plural.*
Auṅ go húṅ or guchhúrá húṅ.	Asse gae húṅ or guchhúre húṅ.
Tú go haiṅ or guchhúrá haiṅ.	Tusse gae hiu or guchhúre hin.
So go há or guchhúrá há.	So gae hiu or guchhúre hin.

PLUPERFECT.

I had gone.

Singular.	*Plural.*
Auṅ go thú or guchhúrá thú.	Asse gae thíe or guchhúre thíe.
Tú go thú or guchhúrá thú	Tusse gae thíe or guchhúre thíe.
So go thú or guchhúrá thú	So gae thíe or guchhúre thíe.

CONJUNCTIVE PARTICIPLE.

Gachhí karí. Having gone.

ADVERBIAL PARTICIPLE.

Gálinde síte. On going.

Examples.—Aj auṅ Ku_tí go thú. Today I had gone to Kugti.
Auṅ Bárí re koḍá jo guchhúrá thú.
I to the fair of Bári had gone.

The following very common verbs are worth nothing :—

Kháṇá, eat.	Indefinite, khándá.	Past, kháú.	
Piṇá, drink.	„ píndá.	„ píú.	
Deṇá, give.	„ díndá.	„ ditta.	
Laiṇá take.	„ laindá.	Future, laúṅlá, lelá, Past, leú.	
Baḷuá say, speak.	„ balandá.	Past, balú.	
Karná, do.	„ kardá.	„ karú.	

Leí-gáhṇá take away is conjugated like gáhṇá.

MONTHS AND DAYS.

Sankránt, 1st day of the month.
Bahi, 2nd day of the month.
Masant, last day of the month.
Kálá mahína, or black month = Bhadon. 1st is called* Bakṛora. [putroṛú] : Kachalu, leaves are eaten.
1st Chetar, Ḍholrú, the month of begging by professional beggars with drums.
Bakhákh, = Baisákh, 1st is called Basoa or Brikhu.
Jaiṭh,* 1st is called Lohḷe bohḷe ri Sankránt. (Meaning not known).
Laira=Khawan or Sawan,* 1st is called Chirnu, the name of an insect. Chichari in Urdu who attacks cattle in Sawan.
No marriages are celebrated in Chetar or Sawan.

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THE PARABLE OF THE GOOD SHEPHERD.

St. John X, 11—16.

Khará páhal auṅ huṅ. Khará páhal bhaiṛá re táiṅ apṇí ján dindá há. Apun majúr ate so jo páhal ná ate bhaiṛá rá málik ná bhrabbu (red bear) jo inde herí karí bhaiṛá jo chhaḍí dindé há, ate nhakhí gáhndá ha ate bhrabbu úáṅ jo chhekandá (teareth) há ate bhaiṛá jo utráṛandá há. Majúr nhakhandá há so majúr há ate bhaiṛá rí chind na karandá.

Khará páhal auṅ húṅ, ate apṇí jo pichhaṇdá húṅ ate merí munjo pichhaindi hin. Jihàṅ buṛhá munjo jaṇdá há tiháṅ auṅ buṛhe jo jáṇdá huṅ ate auṅ bhaiṛá re táiṅ apṇí ján dinda húṅ.

Ate meri hor bhi bhaiṛá hin jo is guttá rí ná, jarúr há je auṅ úáṅ jo áṅúṅ ate so merí hák khuṇlí ate akke khandá ate akke páhal bholá.

The following sentences will further illustrate the construction of the dialect and facilitate comparison with the Kángra dialect:—

1. Terá náṅ kyá? What is thy name?

2. Es ghoṛe rí ketrí umbar há? What is the age of this horse?

3. Eṭauṅ (or ṭhauṅ or eṭhiá thauṅ) Kashmír ketre dúr há? From here how far is Kashmír?

Túnde búṛhe re ghar ketí gobhrú hin? How many sons are there in your father's house?

5. Auṅ ajj baṛe dúrá thauṅ haṇdhe á húṅ. Today I have come walking from very far.

6. Mere kakká re puttrá rá baih tiseri baihṇí seíte bhúá há. My uncle's son's marriage is with his sister.

7. Ghareṅ (or ghare) hachchhe ghoṛe rí jín há. In the house is the white horse's saddle.

8. Tiserí piṭṭhí pur káṭhí pá. On his back put the saddle.

9. Userá gobhrú maiṅ matá márú. His son I have much beaten.

10. So jotá pur bakrí chárandá há. He is grazing goats on the hill (or pass).

11. So rukkhá taḷe ghoṛe pur bekhúrá há. He under the tree is seated on a horse.

12. Tiserá bhái apṇí baihṇí thauṅ baṛá (or moṭá) há. His brother is bigger than his sister.

13. Userá mul ḍhái rupayyá há. Its price is two-and-a-half rupees.

14. Merá búṛhá lauhkṛe ghará má raihndá. My father lives in a small house.

15. Usjo rupayye deí deá. Give him rupees.

16. Tés thauṅ rupayye leí laiṇe. From him take the rupees.

17. Tés jo matá márikarí joṛe seíte (síte) bannhá. Having beaten him well tie him with ropes.

18. Khuwwá thauṅ páṇí khulá. Draw water from the well.

19. Mere agge chalá. Walk before me.

20. Kaserá gobhrú túnde pichchhe (or píchche) indá (or eíndá) há. Whose boy is coming behind you?

21. So taiṅ kas thauṅ mulleṅ leú? From whom didst thou buy that?

22. Giráṅ re ékke haṭwáṇie thauṅ. From a shopkeeper of the village.

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Glossary of words peculiar to the Kangra District and the neighbouring hill tracts. By the late EDWARD O'BRIEN, Esquire, C.S., Deputy Commissioner of Kángra, Revised with Additional Words by the Revd. T. GRAHAME BAILEY, B. D., M.R.A.S., Wazirabad.

Note.—The Sanskrit derivations are by Dr. T. Pr. Vogel, Archæological Surveyor to the Punjab Government. He has employed the transliteration system of the Asiatic Society of Bengal.

Skr. Sanskrit.	Cp. Compare.
H. Hindí.	√ Root.
P. Persian.	= Means.
Ku. Kulú Dialect	+ Related to.

Agṛólā, man forward in speaking.

Ahlá, bird's nest. "Kas pakhrúe dá áhlá hai?" (Of what bird is that the nest?). Skr. álaya, dwelling (in Himálaya).

Aitki, this time, now.

Ajháṅ, yet, still.

G. Akhoká, adj., of this year, akho, as in "akhokí chhallí parokí chhallí thaṅ kharí hin," "this year's maize is (*lit.*, are) better than last year's."

Akkar, man not liable to forced labour.

Aḷhiá = Amaltás. (Lambagráon).

Ambar, sky. Skr. ambara.

Amrí, *baránni* land, cf. *ottar*, from Skr. ambu (water)?

Ang, *relationship*. (Shahpur). "Tahsildáre kane tis dá ang hai" (he is related to the Tahsildár). Skr. anga = member.

Aṇgujjh, "not hidden," "known." (Suloh). Skr. a-guhya, a-gúdha.

Apaṇ, but. Skr. aparam (=other, further).

Appúṅ, oneself, myself, thyself, &c.

G. Ateṅ, and.

Aukkhí, trouble: "Mittar dusmaṇ aukhiá de wakat pachhánṇe," (Friend and enemy are distinguished at the time of difficulty). (Kángra).

Aukhí-bhárí, same as aukkhí.

Aunda, *drain*, a small drain cut across a field to drain it = chaḷá or chaḷá).

Bacháḷṇá, destroy, injure. (Kángra).

Baḍhṇá, to cut = Vaḍhṇá. (Bandla). Skr. √ vadh = to slay.

Baḍká, elderly man, head of family.

Baggar, a kind of grass, used for fodder and for ropes, *Andropagon involutum and Ercophorum cornosum* (Stewart); cf. gáo-dhan málá.

Baglú, a Gaddi's purse of untanned skin (for tobacco).

Bagṇá, flow.

G. Bagrí, field.

Bagrulí, bundle of baggar grass.

Bágur, s. f., air, wind. (Kutlehar). Ku. bágar. Cp. H. bagulá (babulá) = whirlwind.

Báhṇá, plough sow.

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* *Words to which G. is prefixed are peculiar to the Gáddi dialect.*

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Baihand, capable of cultivation, (cf. beban).
Baihnj, bamboo.
Baihṛá, calf.
Baihri, year.
Bájh, ploughed land. (Kaloha). P. báj (=tribute) ?
Bájhí, "except." H. báj (cp. Platts) ? + Skr. varjya (=to be avoided).
Bajḷothar, hard, strong, used of hard, round stones in a river-bed as opposed to the soft sandstone of the cliffs; cf. kasrállá. (Baragráon). Derived from H. bajar=hard. Skr. vajra=diamond.
Bajog, loss. Skr. viyoga = separation.
Bakháṇ, ease, comfort. H. bakhán.
Baḷdh, in the south of the District, *i.e.*, in Hamirpur and Dera, is used for bullock. In Pálampur of Kángra, and Núrpur dánd used. Skr. balada.
G. Balṇá, tell, speak. H. bolná.
Baṇ, jungle.
Báṅ, or Báíṅ, a covered spring. Skr. vāpī "At the báíṅ is the camp of Harjálá." Also a woman's nipple.
Bandrí, straw mat.
Baṇhá (=Samalu) *Vitex negundo*, Stewart, 166.
Banj, excommunication. "Tijjo banj pái dittá," (I have excommunicated you). Skr. √ varj = to exclude.
G. Barágh, leopard.
Barhná, Subst. masc. or verb, rain or to rain. Baraṇ, Skr. varshaṇa.
Barsáḷá, rainy season. Ku. barhál. Skr. varshá-kála.
* Baruṭhi, the court-yard of a house=*dálán*, cf. uán. (Hamírpur).
Bási, a hamlet when high up on a hill. Skr. vása (dwelling).
Basáh, trust. Skr. viśvása.
Básand, ploughed land=taraddadi. (Gaddi).
Basdi, a hamlet. (Kutlehar). Skr. vasati = dwelling.
Basínda, a hamlet, (inhabitant). Skr. √ vas = to stay.
Basúṅṭí, *Adhatoda Vsaica*, Stewart, 164.
Bat, a road. H. baṭ.
Baṭ, s. f. egg.
G. Bát, wind as in "baṛá bát jhulúrá," ('a great wind is blowing') Skr. váta √ vá.
Baṭlohi, brass pot.
Batra 50 % per annum of interest. (Kutlehar).
Baṭṭ, upper millstone. Taḷí, under millstone. (Bhawarna).
Baṭṭí, a measure, = two sers pakka.
G. Bauh, fore-quarter of a sheep. (Dharmsála). Skr. báhu) (=arm).
Bauhaṛ, upper story, roof. (Sujánpur). Skr. vyavahára ? ‖ (house) affairs.
G. Bauhreá, sown.
Bauṅhkarí, broom of long grass.
Beddo, *see* beúṅs.
G. Behí, book (especially money-lender's).
Behṛá, a cluster of houses, a hamlet. (Properly the space in the middle). (Dhatwál).
G. Bekaṇú, a wether.
G. Beṭaṛi, wife. Ku. beṭṛí=girl, young woman.
Beúḅl, dhammaṇ. Skr. bilva (=*Aegle marmelos*).
Beúṅs (=beddo,) a willow. Stewart, 206—8.
* Bhákṛári, a mallet for crushing clods.
Bhaḷel, fibre made from the bark of the *dhamman* tree. (Baragráon).
Bhaṇḍaur, see darobḷá.

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* Bhangan, the name of a fish: (Bhádpur), Beás.
* Bharauṭa, a clod-crusher. (Nadaunti).
G. Bharukkh, s. f. hunger. Skr. bubhuksha (?)
Bhaundú, foolish, silly.
Bheḍú, a sheep generally, also a ram. H. Ku. bheḍ = ewe.
Bheṛ, a ewe. Cp. bheḍú.
Bheth, a precipice. (Pálampur).
"Bhittáṅ deí deá," shut the door, (*lit.*, the planks used here as a door).
Bhrabhú, red bear. In Skr. powerful, lord.
Bhukrán, a clod-crusher. (Dera).
Bhúṅ, field.
G. Biár, wind, as in "baṛí biár, jhulúrí," (a great wind is blowing).
Bij, lightning when it strikes, while bijlí = the flash. + Skr. vidyut.
Bilangaṇ, a clothes' horse, a stick suspended by two ropes from the eaves of a house. Skr. vilambana = pendant.
Bíṛ, a ridge between fields. (Daro). Ku. Bír. Skr. víti = separation?
Birlá, broad. Skr. vistírna.
Biṭṭí, daughter, girl.
Boddaṛ, peacock.
Buḍhi, mother.
Búhlá, adj, low, depressed. (Nagrota).
* G. Bujazú, tinder.
Bujhká, load.
Bunh, adv., below, as in "bunh gachh top," (go down and search). Ku. bunh.

Cháchá, father. Cf. H. chachá = paternal uncle.
Chak, head ornament.
Chakoná, square. Skr. catush - kona = four cornered.
Chalrá = aunda, *qu. vide* (Malán). Skr. V. cal. = to run.
* Chamal, the plant which children call "Jack-in-the-box." (Gaddi).
Chamba, *Michelia campaca*, Stewart, 5. Skr. campaka.
Chamrá, skin (of cattle). } Skr. carman = skin, leather, shield.
Chamrí, skin (of a man). }
Chandrá, miser, cunning man.
G. Charáte, hind quarter of a sheep. (Dharmsála).
Chatráṭí, maheer, cf. kakiáru. (Dera and Sujánpur).
Chháh, butter milk.
Chhallí, maize.
Chhanár, bad woman.
Chhaṛolá, a stile.
G. Chheḷṛú, goat, lamb.
Chheló, a lamb.
G. Chhikká, load.
G. Chhiṛí, wood. + H. char (=shaft)?
Chhopá, vaccination.
Chhori, chhokrí, girl.
Chhorú, chhokrú, boy.
Chhúh, the six-sided cactus.
Chhú-naḷi, water-cress.
Chhubbá, the rope with which a load of grass is tied + chábṛá = basket?
* Chhumb, a stack of maize. (Kutlehar). [jhumb.]
G. Chimṭá, high.
Chindṇá, think, wish.
Chirindí? maple.
Choí, a stream, a torrent. H. coyá cp. Platts.
Chorná, to strip, to skin.

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Choú, a stream, =choí—"Isá jimíná jo trai choú lagde, tap nan han;" [to this land three streams are attached, there are nine mouths for the water.] (Kángra).

* Chunchal, a sort of blackbird with plumage blue tinted in the sun. From Skr. cancu (=beak)?

Chupanje, interest on grain at 25% per annum.
Chúṛán, parched rice.

* Dágulá, grape-vine, and Dhúrá, grape. + P. angur?

G. Dáh, courtship, as in "meri dáh karní," (make love to me). Skr. dáha. heat (?)

Daḷhunní, hive.
Dand, tooth. Skr. danta.
Dangá, a stone wall.
Ḍangú, a scorpion.
Ḍarákul, coward.
Daráṭṭí, sickle.

Darohḷá, the multicomb, domesticated tree-bee; cf. bhaṇḍaur, the unicomb, wild tree-bee.

Dataílá, morning meal.
Ḍaund, a wood-pigeon.
G. Ḍeṇá, to cross (a pass, river, etc.).
Dhakh-dhakh, little by little, dhakh, little.
Dhamman=Beúhḷ. (*Grevia oppositifolia*, Stewart, 27). H. dhâman.
Dhariṛna, to drag.
Ḍherá, crooked, as "ḍheri lakṛi," (a crooked stick).
G. Dheú, daughter. Skr. duhitar.
Dhiáḷú, earthen pot.
Dhiáṛá, sun. Skr. dina-kara, divasa-kara? = day maker, *i.e.*, sun.
Ḍhig, precipice.
Ḍhíngará, Hind. arhar, a kind of pulse, *Cajanus Indicus*. (Rámgarh).
Dhiotrá, a daughter's son. Skr. dauhitra.
Ḍhíṛná, to drag. (Chaumukha).

Dhíún, a tree with large leaves; bears a fruit, *Atocarpus integrifolia*. (Lodhwán).

Dhor, bullock. Skr. dhurya, dhaureya = beast of burden. (From dhur, dhura = burden).

Dhúṛá, *vide* Dagula.
Dikkṇá see, look.
Dohṛú, blanket.
Ḍolṇá, to tremble.
G. Dote, to-morrow. cf. H. dan-thain.

Dudhár, a hut in the cultivated land for the purpose of being near the fields.

Ehṛá, like this.
Ekal, wild hog which lives alone.
Gá, cow.

Gabhe. between. Skr. garbhe Locative of garbha = womb cf. H. gab.

Gaḍḍi, a sheaf of rice. (Salob).
G. Gáhṇá, to go.
Galáṇá, to speak, cf. H. galáná.
* Gáo-dhan málá = rope of *baggar* grass and mango leaves suspended across the path to a cowshed to avert cattle-disease. (Baragráon).

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Gappí, chatterer, flatterer, as in Kaṭochán dí uttar mukkhí paraul ghálakán jo sattú khusámadán (or gappián) jo chaul, at the north-facing doorway of the Katoch to helpers (is given) ground corn, to flatterers rice. *Proverb.* H. gappí.

Gaṛáká, a clap of thunder.

Garjú, thunder. Skr. √ garj.

Garná, *Carissa diffusa*, Stewart, 42, very like karaundá, which is *Carissa carandas*.

* G. Gaúlá, langur.

G. Gaun, hot.

Ghálak, helper.

Ghálkí, help.

Ghálṇá, to help. H. ghálná has quite a different meaning.

Ghaṛethal, stand for water pots.

G. Gharingar, saddle of a sheep. (Dharmsála).

Gharinṛí, the bird which makes bottle-shaped nests. (Saloh).

Gharú, a precipice.

Ghaṭṭí, slope.

Ghoṛú, horse smaller than ghoṛá.

Ghuárá, a stack of rice-straw. (Kángra).

Ghuṅgaṇián, parched wheat.

Giḍ, the name of a fish. (Bhádpur), Beás.

Giḍli, name of a fish. (Dera and Sujánpur).

Gobhrú, son. H. gabrú = boy.

God, an eel-like fish, *Mastacemblus armatus*. (Dera and Sujánpur).

Gohar, path to hamlet.

Gohran, cattle shed.

Gojhra, lap, part of garment.

Gorú, a herd of cattle, as in "tere goṛú kiti ṭháhar hin?" (how many head are there in your herd?)

Gotar, tribe (restricted to the decendants of one ancestor). Skr. gotra.

Guháṛá, open.

Gullú, a cob of maize from which the grain has been picked.

G. Guṛlá, sweet.

Guṛlá, the sweet viscous matter deposited by insects on the leaves and flowers of the mango in spring. (Rajhún).

G. Hachhá, white (of things and animals). Skr. aocha (= clean).

Hákh, eye. G. hákkhri.

Hákhí, a glance. Skr. akshi, akshan. "Dulín jaṇián dí hákhí lagí," (the glance of two lovers met). (Gaddi song).

Haṇḍhṇá, walk.

Háṇḍú, earthen cooking pot.

Hangí, sieve of wood and leather.

Hath-lop, groping,—karná, to grope. (Kángra).

Hatiárá, a wretch, a murderer. + Skr. hataka.

Haṭṭṇá, return.

Haud, ploughing the standing crop of rice, "Haud Háṛ mahíne hunghe" (the rice will be ploughed in Háṛ), cf. ur.

Hera, *shikár*.

G. Hernú, see, look.

Hí, yesterday, as in "Hí aun kachahrí jo na go," (yesterday I to kutcherry did not go). Ku. hij, Skr. hyas.

Hik-jor (breast-force), oppression, &c.

Hiún, snow. Skr. hima, (himálaya = snow abode).

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Hiúnd, Hiúndá, winter, as "akhoke hiúndá manj tusso apṇí bhaiṛá bakrí kiṭṭhí chárni hin ?" where will you graze your sheep and goats this winter ?) (Dharmsála). Skr. hemanta.

* Hiúṇwát, snow-blindness.

Ibháṅ, now, ibhlá, ibhká, of now, belonging to this time.

G. Ijai, mother.

Ikkar, kind of sugarcane.

Illaṇ, kite.

Irkhiá, shame.

Itkhá, itbákhá, to this side.

G. Jabará, an old man.

Jáhlú, when. + Skr. yávad.

*Jalárá and pallá, names of blights.

Jalhá, dumb. (Kangra).

Jáṇí-máṇí, *Nolens volens*.

Jáṇkár, wise.

Japhloṭa, croton tree, *Jatropha curcas*, Stewart's Punjab Plants, page 196). (Kángra).

G. Jar, fever, as in "jar khít ichhúrá há," (fever and ague have come). Skr. jvara.

G. Jellá, hard.

Jhakh, jhánjhá, stormy wind.

Jhasṇá, rub.

G. Jhaunṭú axe.

Jhuḍḍú, henpecked husband.

Jhugáṇá, annoy.

Jhumb=a stack of Indian corn. (Lambagráon). cf. *chhumb*.

Jhungá, house.

Jhungi, inferior house, shed.

G. Joṛá, rope.

Juṇás, a wife. (Hamírpur).

Jungļá, yoke. (Bhawarna).

Juṭhuttar, husband's elder brother's son.

Ká, crow, pl. ká, " mate ká hin," (there are many crows). Skr. káka.

Káhlú, when.

Kajo, why ? (Gaddí).

G. Kak, uncle, kakkí, aunt (*i.e.*, father's younger brother or his wife).

* Kakiáru, mahser (=chatráṭí). (Dera and Sujánpur).

Kákṛí, cucumber.

* Kalbelán, the time between sunset and dark, evening.

Kaļhá, quarrel. Skr. kalaha.

G. Kaļottí, black bear.

Kámal, *Rottlera tinctoria*, Stewart, 197. The red powder which forms on the capsules is called *kamila* and is used for dye, worms and itch.

Kanḍá, a thorn. Skr. kaṇṭaka.

* Kandi, water beetle.

Kanár, (Kotla-Núrpur)=Amaltás, Stewart, 62. Skr. karṇikára ?

Kaphí, tinder (=bujazú).

Karáļ-Kachnar. (Kángra).

Karáļ, Baubinia Variegata, Stewart, p. 59.

Karaṛá, hard or kuráṛa. Skr. karkara.

Karkará, iris, with broad leaves and purple bluish flowers (Triund Dharmsála).

Kas, a stack of rice, square or oblong (Suloh) ; cf. kunu. (Suloh).

Kasákṛá, a crab. (Ḍhelú in Mandi). +Skr. karkaṭa = lobster ?

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*Kasaṛ, swarm.

Kasarál, soft, used of the soft sandstone which is rapidly worn into tracks by the feet of men or cattle (Baragráon); cf. kasarí, and bajlotthar.

Kasarí, sick. (Baragráon).

Kasmal, *Berberis aristata*. *Rasot* is made of the root of the *kasmal*.

*Kaur, a weed with a yellow flower (Lodhwan), observed in fields generally in February and March.

Kawár gandal, a plant of the aloe kind? *Aloe perfoliata*, Stewart, 232.

*Kendu, *Deospyros montana*, right bank of Beás.

Kes, hair.

Khad, stream, river.

G. Khaḍṇá, call.

Kháḍú, a ram.

G. Khagṭú, a chip, a splinter. Skr. śakala (and śalaka)?

*Khakhiár the name of a fish, in Urdu Mahaser. (Bhadpur on Beás).

G. Khalai, locust. Skr. śálabha.

Khal-dará, resin of the *chil*, (*Pinus longifolia*), Darini.

Khalri, skin (of a sheep or goat).

G. Khandá, a flock, (Dharmsála) as in "tussere khande manj ketrí bhaiṛá bakrí hin?" (how many sheep and goats are there in your flock)?

Kharú, good.

G. Kharál, hair.

G. Kharat, loss. Skr. √ śar to break.

Kharí, basket. Skr. khára, kharí = a measure of capacity.

G. Kharíṇá, stand up.

G. Khauhrá, father-in-law. Skr. śvasura.

G. Kheíl, a porcupine (=sahil). Skr. śalyaka.

Khelá, cold.

Khilí, land fallen out of cultivation. Skr. khila=fallow land.

Khil-sál, rent for uncultivated land.

*Khikharna, to teach. Skr. √ śikṣ.

G. Khikhṇá, teach.

G. Khokha, the receptacle above the *dorá*.

Khuchṇá, to have sexual intercourse with.

Khuchíṇá, pass. verb, from foregoing.

Khukh, puff-ball, Stewart, 268.

G. Khukká, dry. Skr. śushka.

G. Khulṇá, take out, cast out.

G. Khuṇṇá, hear, khuṇáṇá, cause to hear.

*Khunni, name of a fish. (Biás).

Khureṛú, foot and mouth disease, (also called láḷú).

Kí, and jo, dative affixes, as in "Debi Chand here kí chalié, (Devi Chand went to shoot).

Kichh, something = kuchh.

Kíṛá, snake. Skr. kíṭa (= worm).

Kíún, common bean. (Lodhwan).

Kochhí or kochpí, (Dadh), a large landing net. (Kángra).

G. Kod, a fair.

Kokṛá, blue rock pigeon (Mundhí); (*vide* páraṛ).

Koṭhlá, a clod-crusher. (Kángra).

Kuál, slope. (Bangar).

Kukṛaile-dá-thá, a stack of maize stalks. (Suloh).

Kukṛiáḷá, maize-stalks without the cobs. (Lanj).

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Kuḷí, girl. From Skr. kula (= family)?
Kunḷá or kunḷí, a stack of grass.
Kunnúṅ or kunḷú, a stack of rice, round with a peaked top, cf. ka·. (Suloh).
Kurká, name of a fish. (Dera and Sujánpur).
Kuskaṇá, speak softly.
Kutáháṅ, on what side?
*Kutár, dog. Skr. kurkura, kukkura.
Kuthú, where?
Kuṭ-pháṭ, land cultivated after an interval of 2 or 3 years. (Lanj).

Láhaṛ, land in which rice is not grown.
Laira, Sawan.
Lairthí, lying-in woman.
Lak, waist, "Merá lak ḍole" ("my waist swings").
Lakoḷá, shelf in wall.
G. Láná, fine or smooth, as "piṭṭhá láná há," (the flour is fine).
Laṛh, a ram used for breeding.
Laubḷá, boy.
Leb, thistle. (Lodhwan).
Lhá́á or lhá, s. m., a landslip.
*Líṇdak, tail of cattle only. (Baragráon).
G. Lingṇí, Káṅgṛí líṅgṇá or línghaṭ, tail.
G. Lodhá, blood, of an animal. Skr. lohita (= red blood).
Loṭkí, loṭṛí, waterpot.
Lugaṛí, drink of rice juice.
Lúndaṛe, sickness like measles.
*Lunj, wages for picking cotton: (Tíra in Kutlehar).
Luṛhná, fall.

Mach, a kind of toothless rake, made with a curved blade and a handle, for levelling muddy land.
Machlá, lazy.
Magar, kind of bamboo.
Máhṇúṅ, man.
*Makhar, a swarm of bees.
Makhír, honey.
Manáhá, flying fox. (Sujánpur Tira),=manchán. (Kotla).
Manjh, in.
*Márán, *Ulmus campestris*. Stewart, 210. (Nagar in Kulu).
*Masarín, *potentilla*. (Triund, Dharmsála).
Matá, much, excess.
Maṭoṭrá, at enmity.
Megh, rain. Skr. megha = cloud.
Mesṇá, hush up.
Mhai, buffalo. Skr. mahisha, Pukhto mekha (= female buffalo).
Mhái, herder of buffaloes.
G. Muḷṇá, to meet, to be joined, to be procured, as in "minje Núrpúrá máṅ ik dhár muḷí há," (I have got a range in Núrpur).
Mirg, leopard.
*Mugi, a square receptacle made of mud and straw.
Múṅh, mouth. Skr. mukha.
Muklá, sufficient.
Múnakh, or manukkh, husband. Skr. manusha? (= man).
Munḍ, head. Skr. muṇḍa (= bald, bald head, head).
Munná, boy.
G. Nachrohí, the fourth day.

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Nagar, town. Skr. nagara.
G. Nai, river.
G. Nakarj, the day before the day before yesterday.
Náḷ, stream, also náḷá; náḷú, smaller than náḷá.
Napíḷṇá, to wring, (clothes, &c.).
G. Nar, stone.
Nauṇ, a masonry tank as in "Thuṛalá dá nauṇ."
Nehá, like this.
Nhassṇá, run away. G. Nhakhṇá.
Nherá, nhiárá, darkness.
Niárá, nírú, weak young child or animal unable to digest.
Nihálṇá, wait.
Níhl, the plains.
Níhḷiá, plainsman.
Níḷrí, blue jay. (Malán).
* Numán, slow.
Nindar, sleep.

* Oban, an umbrella of leaves on a bamboo frame (=pohṛú at Darini), Hamírpur.
Obrí, covered room.
Orí, shed for sheep or goats.
Ottar, *baránní* land, cf. amrí. * Pukhto watar = watered, irrigated.

Pachháháṇ, towards behind.
Pachhaiṇṇá, recognise.
G. Páhal, shepherd.
Páhṇ, tenant.
Painná, sharp.
Pakhrúa, a bird.
G. Paḷchíh paiṇá, fight.
* Palla, see *jalara*. [páḷá, cold?]
Paḷosṇá, bring up, rear.
Pánsará, *Wendlandia exserta*, Stewart, 17.
* Pararu, a small stack of wheat.
Paraul, s. f., the gateway of a house. Skr. protoli? H. paul?
G. Parar, foot.
Párar, blue rock pigeon (Mundhi), *vide* Kokṛá. Skr. párávata (turtle-dove).
Pariárá, *Erythrina arborescens*. A tree with large leaves, thorns, and knotted (?) bark. At Punder in Núrpur I saw some wandering tribe making broad bands of this wood, which they made up in rolls and used for making the hoops of sieves.
G. Parj, the day before yesterday.
G. Parohe, the day after to-morrow.
Parora or Porora. Tree with long pointed glabrous leaves.
Patandar, parents.
Páṭhá, name of a fish. (Kángra).
G. Paṭolá plain.
* Pat fá, father's younger brother, and Patrer-i, his children. Skr. pitrya (= paternal).
Patru, a water-plant with leaves like sorrel. (Lodhwan).
Peṛú, a large basket consisting of a cylinder with narrowing mouth and a hole near the bottom for taking out the grain stored in it.
Phágú, phagúṛá, wild fig.

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Phát, meadow.
Phaṭṇá, strike with sword.
Phaṭṭú, a shingle for roofing (Darini).
G. Phirí íṇá, return.

Phuk, life, soul, as in "Parmesure díá kirpá te mereṅ ghareṅ chár phúkkáṅ han" (by the favour of God there are four persons in my house).
Piccheṅ, behind. Skr. pṛṣṭhe, Locative of prishtha =back.
Pippal, red pepper. (Hamírpur).

Píṛṇá, to get ready, as in "píṛá merí pálkí," (get ready my palauquin). (Song).
Piúlá, yellow. Skr. píta.
Pragṛá, light, as in "pragṛá kar" (make a light).

* Prasan, thread as it is spun, *i.e.*, as from wool it becomes thread and is wound upon the spindle. Skr. prasarana?
Pugṇá, be acceptable.
Puhál, shepherd.
Pukká, poká, kiss.
Pukkarná, help.

G. Puṭhi, prep. and adv., up, above, upon, as in "puṭhi mat gachchhe," (do not go up).

* Rana, queen bee. Skr. rájan (= king) rájánaka (= kinglet).
Ríṛhí, spur of a mountain. (Rihlu).
Ríkh, line.
Ruṇká, tinder box.
Rukkhar, hard hearted.
Ruṛhú, s. m. fixed rent=*P. Chakauta.*
G. Ruṭṭí, bread.

Sahansar páíṅ, *Asparagus racemosus*, Stewart, 233. (=thousand root). Skr. sahasra-páda (thousand-foot).
Saihl, a porcupine. Panjabi, *seh*; in Gádi, Kheilá. Skr.? śalyaka, śallaka. Śala, śalya = quill.
Sálá, woman's red cloth covering.
* Samalu, see Banná

Saṇḍh, a bull. Skr. sáṇḍa, *i.e.* sa-aṇḍa means provided with testicula (aṇḍa = egg, testiculum) * Pukhto sanda (= male buffalo). 'Ghirthṇí raṇḍ níṅh, Jhoṭá saṇḍh níṅh.' A Ghirthni cannot become a widow any more than a male buffalo can become a bull.—*Proverb.*
Sandh, a standing place in shade for cattle.
Sangṛá, narrow. Skr. sankaṭa.
Sappaṛ, a cliff, or rock.
* Satha, always. Skr. sarvathá in any case.
G. Sathrí, a bundle of rice, cut but not yet tied. (Suloh).

Sauká, the state of having a rival wife. "Sauke par jáná maiṅ no manzúr nahín kiá." (I did not consent to go on the condition of being a rival wife), Hansu *vs.* Mt. Koko.
Se, the functions of a barber, a shave. (Kángra).
Sel, bark-fibre. (Baragráon).
Sik, lead. Skr. sísa, sísaka.
Simbal, simmal, *Bombax skeptaphyleum.*
Siṇḍh; whistle.
Sinná, wet.
* Sirigná, ground-bee.
Sit, (Gádi, khít) ague. Skr. síta (= cold).
Siṭak, bark of a tree (Baragráon).

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So, placenta, bearing young (of animals). Skr. √ sú to bear.
Sohá, slight rain. (Rajhún).
Sotṇá, to glean, sweep, or collect by sweeping. (Lauj).
Suáṛú, suárí, small field next to house.
Suháḷú, sweet wheaten bread.

* Sukáman, a parasitical plant. I have only seen it growing on mango trees. Fleshy leaves. I cannot trace it in Stewart. (Núrpur).
Sukoí, drought, "Is baras sukoí baṛí hai, huṇ assáṇ thelú pái deṇe," cf. ṭhelu.
G. Súṇá, sleep.
* Sunáṇ, needle. Skr. sivyati, to sew √ siv.

Sup, a winnowing basket of bamboo. *Chhaj* is a winnowing basket of the *tíli* of *kána* grass. Súp in Urdu, see Fallon, *sub. voce.*
Sutiágar, trader.
Sutrájan, marigold. (Hamírpur). [Sartáj, sartájṛí].

Táháṇ, on this side.
Táhlú, then. Skr. tadá khalu ?
* Tan, a *machán.*
Tandírá, tandírṭá, silver neck-ring.
Tap, see under *ṭhelu.*
Tarphanḍí, crooked (morally).

Tasíhá, trouble, annoyance, as in "meiṇ tussu saite, takrár karí-leo tusse roz roz munjo kajo tasíhá dindo há ?" (I made a promise with you, why do you daily give me trouble ?) (Dharmsála Gádi).

Táú, father's elder brother, fem. taí, and tair, i, are his children. Skr. táta ?

G. Tauḷá, quick (also Jándri). Cp. H. turat, Skr. tvarita, cp. H. tund, Skr. túrṇa.
Taundí, s. f., hot season. (Gádi). Cp. H. tanns, Skr. tapas.
Ṭeprá, squint eyed.

Ṭháhar, a head (of cattle). (Dharmsála).
Thaiṇá, deposit, "eh merí thaiṇi hai," (this is to be kept for me), also verb, to deposit.

Ṭhák, s. f., an obstacle. Cp. H. thakáná to weary, to harass.
Thalleṇ, prep., below. Skr. sthala = land, floor, H. thal.
Thallí, nether millstone. (Bhawarna). Skr. sthali = land, floor (sthala) H. thal.
G. Ṭhaṇḍá, lazy.

Ṭhelu, a flat piece of wood placed in a water-course to make the flow of water even in order to divide it equally amongst the smaller channels by means of pieces of wood (*ṭap*) fixed in the *ṭhelu.*

* Thil, snail, [phil]. + Skr. stíma (√ stim—), slow, creeping ?
Ṭhippú, girl's covering.
Ṭhis, going slowly, stopping.
Ṭhullá, thick. Skr. sthúla.
G. Ṭhúngár, parched grain.
Trámbá, copper. Skr. támra.
Trikhá, treha, thirst. Skr. tṛish.
Tuár, Sunday.
G. Ṭunḍi, sheep's trotter, cf. ṭhudá in Kuluhí.

Uán, courtyard of house.
Ukkhaḷ, wooden mortar (for pestle), foolish man.
Undhmukkhá, undhṛá, pig, boar.

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Undrár, a hamlet.

Unsáṇ, a spindle held in the hand. (Dharmsála Gádi).

Úr, planting rice by hand, "asáṅ naḍḍá úr bhi-lei-chhaḍia," (we hav planted the rice by hand in the marshes) cf. *hauḍ*.

Usáhal, fr. osná, a descent.

Usṇá, ascend, as in "muhúṇ thoṅ náṅ usíndhá, maṭṭhá maṭṭha ílá" (by me it cannot be ascended, I will come slowly). (Dharmsála Gádi); cf. osná.

Út, stupid.

Utáháṅ, on that side.

Utáṛh, vomit.